(13)

AN ACCOUNT OF A VINDICATION OF THE English Catholicks From the Pretended CONSPIRACY AGAINST THE LIFE and GOVERNMENT OF HIS Sacred Majesty,

UNDERTAKING

To Discover the chief FALSITIES and CONTRADICTIONS contained in the Narrative

OF

TITUS OATES, &c.

Etsi coram Hominibus *dura sit* Frons *vestra*; *erubescit*, *coram* Deo, mens *vestra*.

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AN ACCOUNT OF THE VINDICATION OF THE English Catholicks, &c.

The Introduction.

SECT. I.

WEre the *Jesuits*, &c. who ſtand thus poſitively charged with projecting againſt their Prince and Country (and that under the Maſque of *Religion* too) ſuch monſtrous, helliſh *Villains* as are not to be thought of without an extremity of horror and aſtoniſhment, and even capable of forcing a *Bluſh* from the very *Sun* it ſelf; were theſe (I ſay) a ſort of people who either by their principles or practices had ever approved themſelves equitable to *Monarchichal* (to any kind of *Civil*) *Regiment*, or

reſpectful to the common Offices and Obligations of humane *Society*: It would then have been ſevere to have refuſed them ſuch a proportion of Chriſtian *Charity* as might have ſuſpended an abſolute concluſion upon their *Guilt*; or at leaſt, in contemplation of our *frailty*, have engaged a compaſſionate regret for their misfortune, and ranſack'd ancient and modern *Story* in queſt of Preſidents to inſinuate that even *Good* Men have many times been over-ſet, upon the encounter of a powerful and artificial *Temptation*. But if, upon a ſtrict enquiry into their ways of *Acting* (And how can man judge of man but by his *Doings?*) the *world* findeth ſo little reaſon to cheriſh a favourable opinion of their Inclination to cultivate ſuch ſacred *Impreſſes*, as ſtrongly diſpoſe us toward the comporting our ſelves ſuitable to the Rules of *Morality*, and the Dignity and Excellence of our Chriſtian *Profeſſion*; that on the contrary they appear to it only *famous* for their *Impieties*, for embroiling and over-turning Kingdoms and States, for violating and trampling upon all things holy and profane, that ſtand in competition with their *ambition* or *avarice*; for pouring forth innocent Blood like water, waſhing their hands in the tears of Widows and Orphans; and in a word, for propagating Feuds, Seditions, Rapines, Rebellions, Murthers, Maſſacres, and the like Barbarities, where-ever they once ſet their foot: If (I ſay again) the *world* does or has diſcovered them to be joyntly and ſeverally concerned in a *Bed-roll* of ſuch ſtupendious *wickedneſſes*, (and what Corner of the *Univerſe* is not by ſad experience qualified to bear witneſs againſt them to this *Truth?*) they muſt excuſe *Mankind* in *general*, for looking upon them as *Locuſts* and *Caterpillars*, fit to be extirpated and ſwept away from off the face of the Earth: and they muſt alſo excuſe *Us* in particular, if, after ſo many Providential Deliverances from their *Plots* upon our Religion, Lives and Liberties, from the very *dawning* of the bleſſed *Reformation* upon our then benighted Iſland, down to this inſtant, we ſtand fairly warn'd and premoniſh'd to beware of their *Malice*, and, upon the leaſt rumour of their being crept in among us, to provide againſt the *worſt* that *Hell* and ſuch its miſcreant *Agents* can deviſe againſt us: and they muſt not think hardly of the *Law* neither if, after a fair Tryal by their *Peers*, and full conviction upon ſuch credible evidence as, were the *Tables* turn'd, is competent to *caſt* the nobleſt *Proteſtant Subject* in any Roman Catholick Court of Judicature in *Europe*, it do condemn every ſhavling traiterous wretch of them taken in the *manner*. Not that I do hereby aim at the encouraging or abetting of a popular, and undue Inquiſition after *Blood*, (it being inconſiſtent with the Grandure and Elevation of a True *Engliſh Spirit* to be ſanguinary, or to reject the petition for life even of the bittereſt *Enemy*, that lies diſarm'd and at mercy) but would imply thus much only: that if they will continue to make ſo bad an uſe of the *Time* and other *Indulgences* granted to their importunities, in order to the capacitating them to be their own

Compurgators

Compurgators in a fair and Legal Way, as ſtill to employ them toward the ſupport of their evil Deſigns upon the Lives and Credits of their Accuſers, toward the abuſing and inflaming the people with an uninterrupted courſe of ſcandalous and flagitious Impoſtures, toward the arraigning the Wiſdom, Hõnour, and Juſtice of the Kingdom, and toward the rendring the *Britiſh* Nation odious and contemptible in the eyes of other Countries; in the name of *Goodneſs* let them have all the fair Play, and other advantages that the Law of the Land can allow them; and we ſhall then ſee whether their clamorous pretences of Innocence, or the tender and merciful *Nature* of their Soveraign, will prove their ſureſt *Sanctuary*.—But to come a little nearer the matter in hand. Although I well remember'd how feeble and obnoxious theſe men had approved themſelves in their former *Nibblings* at ſome ſpecial Branches of the Evidence againſt them; yet the *Pamphlet* I now came to examine, appearing under the Pompous *Title* of *A Vindication of the Engliſh Catholicks from the pretended Conſpiracy againſt the Life and Government of his ſacred Majeſty, diſcovering the chief Falſities and Contradictions contained in the Narrative of* Titus Oates, I read it over with much attention, as expecting from it ſuch an ingenuous and ſubſtantial *Confutation* of the Narrative in queſtion, as might hold proportion with the Parts, Pains and Promiſes of the Perſons intereſted in the compiling of it, and be able to abide the Teſt of a *Parliament*, or a Court of *Judicature*: but, not to anticipate, or prepoſſeſs the Readers Judgment by calling it a Compound of unjuſt Surmizes, immoral Reflections, unmanly and inſipid Scoffs, egregious Sophiſtries and Prevarications, Illogical Inferences, fallacious Reaſonings, and Proofs, weak, unſatisfactory, and childiſhly extravagant, to the higheſt degree imaginable; I found it not a jot *otherwiſe* then in the Curſory, but impartial *Notes* enſuing, is Repreſented.

SECT. II.

HE begins his previous Addreſs to the *Courteous Reader*, (*pag.* 1.) with an aſſurance, that the *Narrative* here in debate is an *Original*, becauſe the Compoſer of it found none to *Copy* by; and yet in the next *Line* unbethinks himſelf that *Lucian's True Hiſtory* (rather than the *Golden Legend*) might furniſh the Preſident; and, upon this *Preſumption*, proceeds (in regard few *Compariſons* are able to run upon *all four*) mathematically to ſtate the *Breadth* and *Depth* of the *Differences* between them; winding them all up with this doughty *Remark*, that whereas *Lucian in that intended* (a hopeful beginning to pronounce upon the *Intention* of a man that died ſo many hundred years ſince) *only to recreate thoſe, who never did him any good*, Oates (on the other ſide) *in this deſigns the ruine of thoſe who never did him any hurt*, (excepting only a refuſing him *Holy Orders*, *back* and *belly-beating* him, &c.) *but intended him much good*, (at *Latter-Lammas*; for in their Liſt of Eccleſiaſtical

ſiaſtical *Aga's* I find not *Titus Oates* prick'd down for the *Reverſion* of a *Cure* in any of the pooreſt Country-Village:) *If his bad nature* (his *Tongue*) *had been ſuſceptible of good advice* (could have kept within his *Teeth*, and told no Tales of the mighty preparations of the *Holy Legions.*)

Then he confeſſes he *never ſaw the man, and ſo can know nothing of him, but by hear-ſay.* To which he gives a more poſitive and implicit Faith, thoroughout the whole courſe of his *Obſervations*, than his own *Ears* and *Eyes* could ever expect from him: and ſo preſently lays the *courteous Reader* abord with a pretty *Third-hand* Story of a certain *Dignitary*, who was ſo deadly cunning at ſeeing a man's *Heart* through his *Ribs*, and reading his *Meaning* by his *Jaws*, that he ſcrupled the *Deponent* the Sacrament (their *Sacraments* and their *Senſes* are equal in number) of *Confirmation* (or laying his hand upon his head) meerly out of a conceit that his face was not promiſing enough. O the Sin and Folly of theſe Wretches, thus groſly to abuſe and impoſe upon their Bigotted *Proſelites!* For meer ſhame (*Sirs*) leave off to trouble the world with ſuch *Trumpery*, leſt the very *Boys* in the Streets, by the proper arguments of *Turnip tops* and *addle Eggs*, compel you to an acknowledgment of your *Forgeries.*

Next, he produces a *Reaſon* that, at a *bluſh*, look'd as big as a *Giant*, as having four or five *little* Reaſons in the Belly of it; but upon the approach, I found it only a meagre *Jack-a-lent*, ſet up to raiſe wonderment in *Children*, and in *Men* Laughter; a *ſhadow*, and no more: as you your ſelves may ſee upon the uncaſing of it: Thus. He denies the *Deponent* to have been made a *Doctor.* 1. Becauſe he never was at *Salamanca.* 2. Becauſe he was not a *Prieſt.* And 3. Becauſe he was not *Scholar* good enough. His two firſt Reaſons he endeavours to corroborate with the *Atteſtations* (A and B, *pag.* 42. 43.) of *Lynch* the Titular Archbiſhop of *Tuam* in *Ireland* (who ſtands accuſed as one of the Conſpirators) and *Duelly* another *Tiege*; the *former* of which (that part of it that relates to the point now in agitation) amounts to thus much; That *Lynch* proteſts and declares by his *Conſecration*, *& ex abundanti, per Sancta Dei Evangelia* (do but behold how fluently the man ſpits *Latin*) that he never ſaw the *Deponent*, (I ſuppoſe his *Reverence* is blind, for otherwiſe it is more than he can ſafely ſay (much leſs ſwear) of any man living, even the *Great Turk* himſelf) and that he never was at *Madrid*, (gallantly undertaken!) both becauſe he had been told he came no further than *Vallodolid*, and alſo for that he vouchſafed not his Lordſhip a *Viſit* and *Complement*, for having refuſed him *Holy Orders*: and the *Latter* is only a *Declaration* (in manner and form abovelaid) that the *Deponent* never was at *Madrid*: 1. becauſe a *Mule-man* ſaid ſo to the *Proteſter*, and then, becauſe he was, by an Epiſtolary Correſpondence, acquainted with all his Grace of *Tuam*'s motions. Thoſe that ſtick not to ſwear and proteſt at this extravagant rate, how can it be expected that they will make Bones of

any

any Oath whatsoever? But now admitting the produced to be true Copies of these two *obnoxious* persons (verbal) written *Assurances*. Yet since they run only upon the *Negative*, and of themselves are Naked, Undue and Conjectural, they ought not to have any effect upon the Solemnity and Positivity of an *affirmative Oath* confirmed by several *Collateral Evidences*: a *Tythe* of which from one of their *own* hands, in their *Inquisitive Courts*, would be esteemed a sufficient ground whereupon to condemn the worthiest *Heretick* (so they are pleased to dignifie us) in *England* to the *Faggot*. But they insist much upon the *Deponents* not being a *Priest*. Should we, for peace and quietness sake suppose this, I believe the *Observator* would yet make some difficulty to resolve me whether it be impossible for a man, in their Universities, to commence *Priest* and *Doctor* in one and the same week? I must also mind him that this *Reason* is wholly new to us; for the only *Objection* that we could hear of on this side the Sea, upon the first dusting of the *Question* was, (and it came as piping-hot too from *Oraculous S. Omers*) that no man could be made a *Doctor* in any *Roman Catholick* Country, under the charge of 400 *l.* a Sum, they said, that the *Deponent* never had at command at one time. Both these *Flams* now (to give him his own words again, *pag.* 1.) *are alike true per Antiphrasin.* But how can they have the confidence to tax him with *Illiterateness*, when he hath so publickly approved himself to be a better *Scholar* than his *Masters?* Yet the *Compendious Calumniator* pawns his honour, that the *Deponent* is not able to turn five Lines of *Latine* into true *English*. This was a handsom *stretch* indeed! and yet we find their own Authors every where telling scurvy Tales of, and inveighing against their *ignorant Clergy*, and what *feeble parts*, back'd with a *strong Purse*, are commonly found qualified for a *Degree* in any of their *Colleges*. Besides, what is it to any one, if their *Reverences* were pleased to vouchsafe to the extraordinary *merits* of this their diligent Servant, the reward of an empty *Title* that only feeds the *fancy* of the *Receiver*, and substracts nothing from the *Coffers* of the *Bestower?* But now I think on't a great deal of this might have been spar'd, for it is not the *Oath*, but the *Veracity* of the *Deponent* that lies *here* at stake; he never having (that I could hear of) given in this *Punctillio* as any part of his *Evidence*.

The first *Paragraph*, of *pag.* 2. furnishes another *Circumstance* not only to strengthen the preceding *Allegations*, but even to call in question the very *being* of the *Plot* too; and it is taken from the *Order*, kept in the *Jesuits* Houses, they never employing their *Scholars* (such as he told us before the *Deponent* was) *in Negotiations* (and Treasons) *of the highest Consequence*. And hence he *wire-draws* the *Burthen* of his Story, that the *Deponents* Doctorship, and Papists Treasons were both hammered upon the same Anvil. Strongly *concluded*, I'll promise you, would but the scurvy *Premises* bear it out! This man will never take up with less than a *Cardinals Cap* sure, he's such an

old

old dog at a *Syllogiſm*! But if *Clodius* will impeach the *Adulterers*, who can help it? And ſince the Gentleman brings the *beſt* Arguments he has, (tho' never ſo ordinary) for the ſupport of his Tottering *Cauſe*, in *Charity* we ought to accept the *will* for the *deed*.

He goes on to ſmatter moſt *diſtinctly* upon the name of *D' Oliva*; to twit the Deponent for impropriety of Speech, in terming thoſe Letters the *Inſcription*, which he is pleaſed to call the *ſubſtance* of the *Jeſuits Seal*; and to threaten him *correction* for ſome other inſtances (to be produced in due time) of his *ignorance in the* (leſs material) *Cuſtoms* of the Jeſuits; he already (it ſeems) perfectly well underſtanding their more *important* ones of plotting upon the Perſons and Dominions of Princes and Potentates.

From this word of *Reproof* he comes (next) to attempt the laying open of the *Deponents Contradictions*, which he will needs have to be ſo very many, that it were an endleſs work to reckon them all. He cites (at the bottom of *pag.* 2.) the twenty ſeventh *fol.* of *Coleman*'s Tryal thrice, the 58 *Item* of the Narrat. the 28*th.* of *Irelands* Tryal, and twice the eleventh of *Langhorns*; relying all along upon the credit of the *Prints* of theſe kinds, notwithſtanding that he has been ſo often told, that of themſelves they are no *Legal Evidence*. Had he now been able to make out his *Charge* of Contradictions upon the *Deponent*, his work had been done: for I readily agree with him, that *Truth has a real Ground, and is always the ſame; but falſhood is built only upon fancy, and changes accordingly*; pag. 2. But let me aſſure the *Obſervator*, that there are ſome certain perſons in the world who have examined all the *Tryals* with much ſtrictneſs, and yet have not been able, even out of *Them all*, to pick any *paſſages* ſo directly contradictory as ingenuity and good will might not eaſily reconcile; or ſuch as were worthy the cognizance of a *Court* of *Juſtice*: and as to thoſe places that he has inſtanced in; to me they appear ſo far from *interfering* one with another, that contrariwiſe thy ſufficiently explain themſelves, without being beholden to an *Evaſion* for a *Salvo*. And yet ſo reſolutely is he bent upon doing his beſt toward the blaſting of the *Deponents* Credit, (an *atchievment* that, no doubt of it, would be highly accounted of by *Holy Church*, could it be found *practicable* once) that nothing will ſerve his turn but concluding him (in deſpite of *Logick* and *Reaſon*) undeniably *perjured*, upon the ground of the fore-going ſickly *Suggeſtions*. Now though it be one of the *Jeſuits Cuſtoms* (ſo much applauded by our *Obſervator!*) from ſleight and weakly *Premiſes* to infer weighty *Conſequences*: yet this ſort of *Argumentation* is ſo forc'd, partial, and trifling, that to me it ſeems to be ſomething *leſs* even than downright *Sophiſtry*.

The *firſt Break* of *P.* 3. has nothing in it worth the taking notice of, ſave only a ſhred or two of *Latin*, which are of much more natural application to the *Obſervators* Party, than to the perſon for whom (out of pure kindneſs) he intends them: and in the *Second*, he picks a quarrel with the

manner

manner of the *Deponents* Accuſation; calling it *ſuch, as any Knave who dare tell a Lye, and confirm it by Oath, by it may bring any man or men, how innocent ſoever, into queſtion.* This Suggeſtion, from ſuch a Pen, may fairly be underſtood as a very notable *Complement.* He then ſets forward, with giving his word, that none of the Letters mentioned in this *Narrative* were ever found, and that their *Authors* deny the writing of them. The *confidenter* man he, and the *wiſer* they. But ſtill the *Windſor-Packet* ſticks in his ſtomach; for having met with a *ſleeveleſs Fable,* upon the Subject of thoſe Letters, in one of their own Printed Pamphlets, he preſently ſwallows it down for *Goſpel,* puzzles himſelf to find out a *Providence,* in the detection of what, upon the ſimple ground of a *Libel,* he ſtrongly conceits to have been an *Impoſture:* and thence takes occaſion, with great Gravity and Superciliouſneſs, to enjoyn the *Deponent* Penance; backing his admonition with a *Text*; and to make all ſure, ſubjoyning one of *Whitebreads Learned Sayings.* Let him but ſtay till there be occaſon for it, and then no doubt, his advice will be taken: And I muſt alſo mind him that *F. Beddingfield* knew very well what he did, in waiting (contrary to cuſtom) the coming in of that *Mayle*; for having before had notice of the Diſcovery of their Rogueries, and that the credit of the information depended in a great meaſure upon the intercepting of that *Pacquet,* he found himſelf concerned to be the firſt Receiver, and Divulger of it; and to do what he could toward the Repreſenting the whole matter as a *Forgery.* And blame him now who can. But if the *Obſervator* be deſirous to know the true *Contents* and *Meaning* of thoſe Letters, *Kirby*'s and *Tonge*'s *Narratives* (which are of more credit ſure than a worthleſs, nameleſs *Libel*) will give him particular ſatisfaction.

Having thus diſpatch'd his preliminary *Reaſonings* in proof of the Nullity of the *Plot,* and the Knavery of the *Deponent*; the fourth page brings him to his *Promiſes* and *Apologies*; which I am already half of belief will prove of the very ſame complexion, and validity with the other. But yet he is ſo *cock-a-hoop* upon the buſineſs, that, tho' he tells us *indubio favendum eſt Reo, potius quam Actori,* yet he ſcorns to be beholden to the Peoples *Charity* in the caſe; as undertaking to prove irrefragably (he muſt be excuſed if he fall ſhort of his word) what he advances, with ſuch Evidence, and undoubtedly true Atteſtations, that unleſs his Adverſaries ſhut their eyes very hard, (I promiſe him to keep mine as open as I can; but the *Thing* is ſo wretched heavy, that it caſts me a *Nod* almoſt every *Period* of it) they ſhall ſee he's in the Right, *pag.* 4. He threatens *Candor* and *Clearneſs* too; (faults that a *Jeſuite* never yet was guilty of, and I'm miſtaken in the man if he prove a *By-blow,*) only he pretends ſcruple of Conſcience for not uttering *publickly* ſuch treaſonous expreſſions, as his Brethren whiſper in *private*: then at *one Puff* of his Breath he lays the *Brat* of the *Plot* at the *Deponents* Door, generouſly paſſing his word for the *Honeſty* of all the Prieſts and Jeſuites in *Europe.*

Europe, *Asia*, *Affrica* and *America*; but at the next, in a manner, recals it again.

This leads on (*Pag.* 4. *Par.* 3.) to a *Shuffle*, and a new fashioned sort of an *Hail Master*, amounting to within a *Nutshel* of a Profession, *ex abundanti*, that he would not for a world be so unmannerly as to call the *Deponent* a Rogue, were it not purely out of an ardent zeal to contradict an *Heretical* Prince, Parliament and Court of Judicature. And thus after a suspicious squint at *Tonge*, &c. as the Contrivers of the Plot, he falls to handling the King himself a little familiarly, telling him of his Wickedness and Cruelty (a Loyal Subject the mean while) in *Scripture Phrase*, and minding him that *it is an abomination to Kings to commit wickedness*: Prov. 16. 12. Me-thinks it would better have suited with his pretences of *Duty*, to have admonished His Majesty to *love* his *Enemies*, (the *Observator* and his *Tribe*) and *bless them that curse* Him; rather than still to have run on in charging *Him* with the effusion of innocent Blood, because the *Law*, upon due proof, has hanged a few of their *Religious Conspirators*. Believe me, it is well for his Majesty (it should seem) that the *Act de Hæretico comburendo* is not in force; for the Fellow argues devilish *suspiciously*.

And now for a solemn *adieu* to his *Courteous Reader*, he tells him in effect, (*pag.* 5.) that it is only a natural Concern for *Reputation* that prompted him to this Unworthy Undertaking; because that tho' his Brethren be never so great Rascals in secret, yet they are in common prudence obliged to carry their Dish as even as they can, to the Eye of the World: Which in truth is no contemptible piece of *Policy*. And thus we have done with his *Preface*.

SECT. III.

THE *Observator* introduces his Notes upon the *Deponent's Epistle Dedicatory* with a florid and Rhetorical *Excursion*, which (*pag.* 6.) he winds up thus; that if the *Narrative* be *True*, (as it may be for any thing he has yet been able to prove to the contrary) no reward can be too great for the Author of it, if *otherwise*, there is no punishment but will seem too little for him: All this I shall not scruple to subscribe to. But then in the same *pag.* 6. he falls heavily upon him for presuming to say he was a *Loyal Subject*, when his *Father* was pretended to be otherwise. What is this but an endeavour to introduce that *Maxime* of their *Inquisition* here among us, that, *Cornelius Agrippa* tells us, admits it to be a sufficient ground to condemn any Man for a *Witch*, whose Father or Grandfather before him had there been sentenced for dealing with the Devil. Yet still he runs on to represent all the *Deponents* words that tend that way, as criminal, and to torture them to a compliance with his own evil meanings. He next labours to take off the edge

of

of his *Assertion*, (*Ep. Ded. to the Narrat. fol.* 1.) that *the Papists many past Treasons and Encroachments upon several Princes for these thousand years in the world, will prove their inclinations for the future*: by opposing to it the like Practices of the *Presbyterians*: as if another mans stealing of a *Hose* were an excuse for my breaking open a *House!* yet he will needs have it, that *they* did more mischief in four years, than the Crimes charged upon the *Jesuites* (only an unfortunate Attempt to murther the *King*, subvert the *Government*, and massacre the *People*) had they been put into act, would in all likelyhood have produced in four thousand: (A moderate *Stretch!*) and that the Disorders that happened in *Popish* (I should, for good manners sake, have said *Catholick*) Times, (as the several *Irish* Rebellions, for instance; the *Parisian* and *Piedmont* Massacres, *&c.*) were like an *Ague* in the Spring, painful, but not dangerous, and leaving the Body more healthy than before; whereas those of *Presbyterians*, (or *Papists* still; for, *mutato nomine de Te*) are like putrid *Feavers*, or the *Plague*, which leaves scarce hopes of *Life*. It is no new thing for a *Jesuits* Glass to represent *other* mens faults at *Large* to the Prospect, but their *own* in *Little*. But they are *both* bad enough of all conscience, to be better; which will never be (I fear) till they have changed *their Principles* for *Ours*.

Next; he is very pleasant upon some sneaking *Monk* or other (I suppose) for charging the *Jesuites* with the first *Murther* in the world, and with tempting *Eve* to eat the *forbidden Fruit*. This indeed is vastly disproportionate from the *Character* they give of themselves, (*Mystery of Jesuitism, pag.* 48. and 49.) *viz. Men eminent for Learning and Prudence*; *a sort of People that have the Pillar of Divine Wisdom going before them, a surer Guide than any thing of Philosophy*; *they are that society of* Men (Angels *I should have said*) *whereof* Isaiah *hath propheſied in these words*. Go you swift and ready *Angels*. (Is not the Propheſie as plain as the back of your hand) *They are Eagle-like Spirits, a flight of Phœnixes*; *there being an Author who hath not long since demonstrated, that there are more than* one: *They have changed the face of Christendom*, &c. This is the *Substance* of their own words: and whether *This* or the *Former* Panegyrick more becomes them, and is wider from *Truth*, I leave it to the world to determine. But now he reaches the *Deponent* a blow for hinting that King *James* 'scap'd not *their Poyson*. This I am very sure of, that he scap'd not the *Presumption* of it.

In *pag.* 7. he falls most bitterly upon him again for insinuating (*Epist. Ded. to the Narrat. fol.* 2.) what so many authentick *Writers* have aver'd before him, *viz.* that *the Papists, by their known diabolical art of inflaming Parties and Passions against each other, were the first Authors and Contrivers of the late Unnatural War*. It cannot imagine what harm there should be in this, save only that it contradicts (and justly too) the Observators fancyful and florid Blazonings of the *Gigantick* (not *Romantick*) Doings and Sufferings of

his Party, upon that occasion. For it is as clear as the Sun, that the *Scots* began *that* Rebellion in 1637; [and it is alike clear, even from their own Authors, that those very *Commotions* were raised, and fomented chiefly by the Arts and Activity of *Richelieu* and his *Agents*. So that they *first* set us all in a flame, and *then*, under the notion of Porters, Dray-men, Schismaticks, and Fanaticks, (for they can indue all shapes; being as malliable as the *materia prima* it self) rifled and dispoiled us. Some of them indeed perished in the Scuffle; but then those that scap'd had (or at least hoped to have) the better bargain on't: and *nothing venture, nothing win.* 'Tis true (as *Papists*) they were never able to make a separate Party in *England*; but then it is as undeniable, that they influenced in *all*; this (in all probability) being their chief *aim*, to protract the *Quarrel*, till we had beaten one anothers Brains out, and wasted our strength, so to make way for their shoals of hungry *Pilgrims* to cross the Sea, possess, and re-people the *Land*. Yet God in his mercy disappointed them. But now, I would fain know of these *Loyolists* who they were that began the *Irish Rebellion*, (at the same time with the *other*,) where so many thousand *Protestants* of all Ages and Sexes were, without the least distinction or remorse, inhumanly butchered in a few months? I make no question but they will strive to shuffle even that *too* upon the wicked *Fanaticks*. Let me therefore tell them once for all, that these Traiterous *Fanaticks*, and those Trayterous *Papists* make up one and the same Pack of *Rebels*, under different Appellations; they are *Bone* of the *same Bone*, and *Flesh* of the *same Flesh*; a swarm of malignant *Insects* generated upon a commixtute and coition of the putrid Exhalations of the *Rhosne* and *Tyber*; bearing in their *Faces* the very Picture of their *Sire*: and tho', like *Sampson's Foxes*, they looked divers ways, yet with *Them* too they are tyed together by the *Tails*, and drive at one and the same *End*, I mean the fattening themselves upon the Substances of *Others*, and turning *Order* into *Confusion*. This *Observation* is now so justly & generally entertained and noted, that all these mens bitter and elaborate Invectives against the Rogueries of the *Fanaticks*, have no other effect upon the wise and sober, than to be looked upon as a more gross and prostitute discovery of their *own nakednesses*: so that did they but well consider it, they would hold themselves concerned, in common prudence, to forbear the like for the *future*.

But since they are unwilling (and not without reason neither) to confess themselves (otherwise than as *Popish Fanatick*) guilty of the Disorders that commenced in *England* in 1641; it may not be altogether impertinent, in this place, to inquire into their proceedings, under the name of *Catholicks* (a Title so immoderately affected by them) in the Civil Wars of *France*, in 1572. I shall therefore presume (in imitation of our Learned *Observators Method*) to ask Who they were that massacred such numbers of

Huguenots

Hugonots in *Paris* and *elsewhere*, in cold Blood, and without any cause or provocation, other than that they were *honester* men and *better* Subjects than themselves? *Man* and *Me* must answer for them; *these Catholicks*! Who were they that, by force of Arms, drove their Lawful Prince (*Henry* the Third) out of the Capital *City* of his Kingdom; entered into a *Treasonous Combination*, or *Holy League*; (the *Architype* of our *Solemn League and Covenant*) raised a *Religious* Rebellion against him, under the *Popes* Banner; pursued him with Fire and Sword; and at length by the hand of one of their *Priests* stabbed him to the heart? The *Catholicks*! Who were they that prosecuted the same Rebellion against his Rightful Successor *Henry* the *Fourth*; called in a *Foreign* Power upon him; fought him in sundry *Pitched Field*; attempted upon his *Person* both by Sword and Poyson; swore themselves into a fresh *Engagement*, never to admit him (or any other) to the Throne of *France*; but upon the terms of his being a *Catholick*, &c. In a word, who were they that, when they had brought him over to hear *Mass* (while he was in a *good mind*) spilt his Blood (by one of the *Jesuits*) in the face of the Sun, and in the open Streets of *Paris*? why, the very same pretended *Catholicks* still!

Now our hand is in, and that we see what these *Modern* are; I hope it will not seem tedious if we take a short view of the Behaviour, in the like cases, of the *Primitive Catholicks*. Who were they then that would sooner renounce their *Breath*, than their *Allegiance*; or then be engaged in Arms against their Lawful Soveraign (whether *Christian*, *Jew* or *Gentile*) or any duly *Commissioned* by him? The *Primitive Catholicks*! Who were they that held his *person* to be sacred; that accounted the least *Violation* of his Royal *Prerogative*, a *Sacrilege*; that would rather chuse to die by *Inches*, than to lift up their hand against the *Lords anointed*; and that were still in readiness to sacrifice their Lives, Fortunes, and all that was dear to them, in the service of their *King* and *Country*? These! these were (and, in *modern Praise*, are the *Church of England Men*, or) the *true Catholicks*. The Use and Application of all *this* is so natural, and obvious, that any Descant or Remark upon it would be a superfluity; the Goodness of the *Tree* being ever more known by the quality of its *Fruit*. So that I shall now return to tell the *Observator*, that the second *Paragraph* of this his seventh *Page* will readily be allowed him, upon the single condition of its being understood in the *sense* that himself really intended it (and that all other passionate *Declamations* of the like nature, by a private *Key* well known to themselves, are usually expounded in;) that is to say as an *Encomium* upon *Holy Church* for certain pious *Villanies*, by the successful courage & conduct of her *Votaries* perpetrated against a Race of *unregenerate Hereticks*. And whereas, in the *fourth*, he says that *Papists* leave *Monarchy* the full Liberty of the *Law*: I shall remember him, that it is only because they cannot do otherwise; and that a

greater

greater liberty than *that* will allow, muſt be had, before ſuch as he gain their ends upon us. But in his next *Break* he falls again to proclaiming the *Merits* of the *Roman Catholicks*, and the *Malice* of the *Presbyterians* at ſuch a rate, as if *Ireland* had not ſtood in need of an *Act* of *Indempnity* as well as *England*. 'Tis a hard matter I find to make this *Obſervator* ſee on the *Right* Side.

In *Pag.* 8. he will not allow the Jeſuites, *Simond* and *Carleton*, to have offered a thouſand pounds for the King's Diſcovery after his eſcape at *Worceſter*, becauſe he knows there were others then to be found, as able and willing as they, to diſburſe ſuch a Sum upon *that* account. To the *Deponents* affirming that *Oliver* kept a *Convent* (they call the ſame thing by another name) of *Benedictines*, he ſhapes an *Anſwer* as if he would have it thought that there are no ſuch people as the *Benedictines* in the world. Then he paſſes his *Word* (which is of little value, upon *this Score* eſpecially) for *Mannings* honeſty, whiles a *Papiſt*, only becauſe the *Deponent* avows the contrary. And thus having, in his own imagination, cleared the *Coaſt*, and got the *wind* of his *Antagoniſt*, he falls to inſulting over him, in this manner; *By your honeſty* (ſays he) *in relating things done in the ſight of the Sun, and known to all men, we ſee what credit you deſerve in things done in corners, and known only to your ſelf.* A mighty *Cry* truly; but I'm afraid we ſhall find but little *Wool* come after it!

The *Deponent* then asks (*Ep. Ded.* of the *Narrat. fol.* 3.) *What Arguments can perſwade them to be true to their Natural, who profeſs allegiance, out of conſcience, to a Foreign, contrary Soveraign?* And the *other* anſwers to this purpoſe; that the *Papiſts* profeſs *allegiance* to a foreign *Soveraign* in *temporal* Concerns only in order to *ſpirituals*. An acute Reply! I promiſe you. He next pinches him for recommending it to the King to truſt to, and rely upon his *Parliament*; chopping and changing his *words* moſt *Jeſuitically*, to make them ſpeak as he would have them. But I'll give both fair *Play*, by tranſcribing the *paſſage* it ſelf; and ſo leave it to be judged which has the better on't.

"Next to Chriſt and the Truth (ſays the *Deponent*, *Epiſt. Ded.* to his "*Narrat. fol.* 4 & 5,) I ſhall with the utmoſt of my breath and power, ac- "cording to my Oath and Duty, in what place and ſtation ſoever I am, "endeavour to be found ever Loyal and True to your Majeſty in all your "Rights and Honours, as all good Subjects and Chriſtians ought, and as I "find this Noble and Loyal Parliament are reſolv'd to be to an hair, or an "expreſſion; and therefore cannot forbear to pray to God, out of my ſin- "cerity and zeal for publick Peace and Concord between King and People, "that, ſeeing your Majeſty muſt highly truſt ſome or other for your neceſ- "ſary eaſe and help, God would put it into your Majeſties Heart more to "truſt and rely upon your two Houſes of *Parliament* (who will be moſt "true to your Laws, and conſequently both to You and your People) than

"to

"to any *ſingle Miniſter* or *Miniſters* whatſoever, unaccountably, who may "pretend to more Loyalty, or more comply with any humour, or humane frailty of your Majeſties, but are not true Friends either to your "Majeſty or their Country, or themſelves, therein; but erect and prefer "an Imperial *Paramount* Self-end, or Luſt, before all; which your Majeſty, by their art, muſt be brought unworthily to ſerve and promote, to "publick diſturbance *always*, and the confuſion of themſelves and their poſterity *moſt an end*, by God's juſt vengeance. It is a falſe ſuggeſtion "which ſuch *tempters* uſe, that a King that rules by *will* is more great, or "glorious, or ſtrong, than a King that rules by *Law*. The quality of the "Retinue beſt proves the State of the Lord; the one being but a King of "Slaves, while the other, like God, is a King of Kings and Hearts. No "Prince was ever more abſolute, to have what he wiſhed, than Queen *Elizabeth*, who wiſhed for nothing more than the Subjects Right and Welfare——But nothing will make your Majeſty ſo amiable and acceptable "in the Eyes of God and Man, and your Name and Memory bleſſed and "glorious for ever, as the copying of the Laws of our *Saviour* in your Life, "by a decent, paternal Example before the Sons and Daughters of your "People, to encreaſe the fear of God, and its Conſequences amongſt us; "it being the chief end and work of all ſupreme Powers to ſuppreſs Vice, "and encourage Virtue amongſt their Charge, according to S. *Paul*, *Rom.* 13. "which is beſt done abroad, when it is firſt and effectually begun at home "in your own Houſe and Family, (according to the ſame Apoſtle, 1 *Tim.* "3.) by baniſhing all vicious Livers from your Preſence and Converſe, and "advancing the Virtuous in their ſtead: by the neglect of which principal part of their Royal Truſt, and Office, Princes depoſe themſelves "as uſeleſs before God and their own Conſciences, whatever may be their "State and Glory in fact, and by humane Laws and Power, before Men, "*&c.*

After this; only with queſtioning the ſincerity of the *Deponents* Prayers for the King, he ſhuts up his *Obſervations* upon the *Epiſtle Dedicatory*, and undertakes for a Diſcovery of the *Lyes* in the *Narrative* it ſelf: as follows.

SECT. IV.

THE firſt thing we meet with in his *ſecond Chapter*, is this *homely Courtſhip* to the *Deponent*. *To tell Lyes*, (ſays he, *pag.* 9.) *ſeems as natural to you, as breathing; nothing comes from you without them.* So he forthwith lays to his charge a great Lye (as he is pleaſed to call it) in ſaying in his *Preface* to the Reader, that his *Narrative* was preſented to his Majeſty the thirteenth of *Auguſt*, when as it contains things which happened on the 3, 4, 6, 7, & 8

of

of *Sept.* after. Now I must mind him, that this (if it be a *Lye*) is one of his own framing, by making it the *whole*, when the *Deponent* there plainly declares it was only *part* of it, that was delivered as is above specified: *Thomas* Earl of *Danby*'s Case furnishes an account of the manner of this Delivery: where satisfaction may be had as to this matter.

Then he call it another great *Lye*, his saying that it was sworn the sixth of *Sept.* following, when both *himself*, and Sir *Edmondbury Godfrey*, assure, that it was sworn the twenty seventh of *September*: I cannot but take notice here how disingenuous the *Observator* is: for when he is willing to *paum* a *Contradiction* upon the *Deponent*, he makes no Bones (I see) of ransacking this and t'other *Tryal*, &c. and turning every Stone, to add strength to the *Presumption*: but, when it is to do him even *common Right*, he will not so much as put his foot o'er the Threshold. Now he must needs (sure) have read somewhere, as well as my self, that the *Deponent* first swore the *Original Copy* of the *Narrative* before *Justice Godfrey* on the sixth of *September*, (probably) and after *That*, transcribed with his own hand, and swore divers *others* of them in the like manner, and according to the date that *this* Printed One bears. Thus much I conceive to be sufficient for the resolving of this *doubt*: but whether it be the *true*, or *only* Reason of the Differences of these *Dates*, I have neither *means* nor *leisure* to be rightly informed. Thus we may see that the *Observator* is more unfortunate in his endeavours to *detect* these pretended *Lyes*, than he will needs have the *Deponent* to be in *timing* them. But now I must take the freedom to observe two *trips* upon the *Observator* himself. 1. *Himself and Sir Edmundbury Godfrey assure*, &c. he says; when the *Deponent* affirms no such thing; his *Affidavit* bearing date the twenty seventh of *September*, and his *Attestation* before the *Council* the twenty eighth. 2. Whereas he refers to *fol.* 62 of the *Narrative* for the *assurance* aforesaid: if he had but put on his *Spectacles* again he would have found it (in *my* Book at least) only the sixtieth *folio*. The Gentleman, it seems, for all his big words, is no more *infallible* than his Neighbours: and consequently no otherwise to be respected. But yet, all the world could not hinder him from grounding barely upon these *Surmizes*, a *Salute* to the *Deponent*: Thus. *By this* (says he) *your Reader may guess what sincerity he is to expect from you in the following* Narrative, *of which he meets so little in your* Address *to him. Indeed* (and indeed) *your writings like the* Cadmæan *Brood* (most Learnedly hinted) *fight against, and ruine one another: They are like* Chymæras (most profoundly *Pedantick* still!) *which being composed of Contradictions* (O how happy were he, could he but spy 'em once! *one part destroys the other*. The man's resolv'd to throw *dirt* enough, (I see) thinking if some of it stick not, (none of it will) the devil's in't: as no doubt he is.

SECT.

SECT. V.

THIS third Chapter of his, promiſes a Diſcovery (like the *former* no doubt) of the *Lies* contained in the ſeven firſt *Sections* (or §) of the *Narrative*, which comprize the *Deponents* Informations from *Spain*. Againſt § 1. he raiſes two *Objections* (*pag.* 10.) the *firſt*, that *Strange* (in *Atteſt. G. pag* 50.) denies the writing of the Letters there mentioned. He does well; for why ſhould he himſelf adminiſter unneceſſary occaſion to be ſuſpected for a *fool*, when it is only his *Knavery*, that is here the ſubject of the Controverſie? And alſo for that *Atteſt. C.* (*pag.* 45.) proteſts it to be contrary to the *Jeſuits Cuſtoms* for *many* to ſign Letters together with their *Provincial*. Now becauſe he deſires that *this may be taken notice of*, for that *the ſame miſtake* (he ſays) *frequently occurrs*; I will, in this place, obſerve ſo much upon it, as not to need troubling my ſelf any further with it, when it falls in my way hereafter. He ſpeaks as if the *Jeſuites Cuſtoms* were as *unalterable* as the *Laws* of the *Medes* and *Perſians*, and as if it were equivalent to a ſin againſt the *Holy Ghoſt* for any of their *Religious* in the leaſt to ſwerve from the *Inſtitutions* of their *Founders*. But this is not ſo: for even the *Franciſcans* themſelves, who pretend to a greater ſtrictneſs than the reſt in this particular, have yet made ſo bold with the *Rule* their Patron left them, as to expound the *ſeverity* of it into a conſiſtency with, and indulgence of their *Eaſe* and *Convenience*, upon ſundry accounts. I ſhall inſtance only in *Two* of the *groſſer* ſort. S. *Francis* injoyned all the *Children* of his *Spirit* to go *Bare-foot*: but they, finding themſelves hereby in danger of catching cold, or of taking harm by Thorns, Snakes, Sharp Stones, and the like, moderated the *Rule* (as *Eraſmus* tells us) to an allowance of their going *half-ſhod*: ſaving however the dignity of the *Preſcription* by a *Synechdoche*, which takes that *part* of the foot which is ſeen *naked* through the Shooe, for the *whole*. Again. He alſo forbade them *to receive any money either by themſelves, or by others*. Now they ſoon experimenting the Inconvenience of *This*, took the liberty to change, *not receive* into, *not touch*. So that they take no money but with their *Gloves* on, or wrapt in a *Clout*, or by their *Proctors*, which (in *that* caſe only) they will not allow to be their *own* act and deed. But theſe *thick-Scull'd Evaſions* are not worthy of the *Wit* and *Finery* of our *Mercurial Jeſuites*; whoſe ſmooth and ſubtle *Gloſſes* upon the *Text* of *Loyola* are ſo many and ſo notorious, that it would be ſuperfluous to recount them: ſo that I rather chuſe to enquire into their Treatment of the *Holy Goſpel* it ſelf. In the *Indies*, and in *China*, where the Belief of a *Crucified God* is accounted *Extravagance*, every body knows that it is their *cuſtom* there to ſmother the ſcandal of the *Croſs*, and preach only a *Glorified*, not a *Crucifyed Jeſus Chriſt*; and that they allow the *Chriſtians* to commit *Idolatry*,

dolatry, by warrant of a pretty invention of theirs, which is, to hide under their Cloaths an *Image* of *Jesus Christ*, and so, by a *mental Reservation*, direct to *It* those publick Adorations which they render the Idol *Cachim Cooan*, and their *Kcum Fucum*. And for their *Doctrine* of *Probabilities*, which has render'd them so infamously famous all the world over; eight and forty of the modern *Casuists*, viz. *Villalobas*, *Conink*, *Llamas*, *Achokier*, *Dealkozer*, *De-lacruz*, *Vera Cruz*, *Ugolin*, *Tambourim*, *Fernandez*, *Martinez*, *Suarez*, *Henriquez*, *Vasquez*, *Lopez*, *Gomez*, *Sanchez*, *De Vecchis*, *De Grassis*, *De Grassalis*, *De Pitigianis*, *De Graphatis*, *Squilanti*, *Bizozeri*, *Barcola*, *De Bobadilla*, *Simancha*, *Bercz*, *De Lara*, *Aldressa*, *Lorca*, *De Scarcia*, *Quaranta*, *Scophra*, *Jedrezza*, *Cabrezza*, *Bisbe*, *Dias*, *De Clavisio*, *Villagut*, *Adam à Manden*, *Iribarn*, *Binsfeld*, *Volfangi à Vorberg*, *Vosthery*, and *Streuesdorf*, do lay down these as Fundamental Maxims, that, *to deny absolution to a penitent who walks according to a* probable opinion *is a sin in its own nature mortal*; and that *no Judge or Civil Magistrate, in this case, ought to condemn any such.* And then unanimously declare, *that* it is lawful for one man to kill another, to prevent a Box o'th' ear, or a Blow with a Stick, or for giving him the Lye, or any way *Reviling* him: For a *Religious* Man to kill him that lessens his *Reputation*, or only threatens so to do; as also any *woman* that he has abused, if she go about to discover what passed between them; or any *man* that takes him in the act of making him a *Cuckold*: *To* say *Mass* while he is under a *mortal* sin, if he has taken money to that end, and, after he has received money of one man to say *Mass*, to take of another as much as that part (a *Third*) of the Sacrifice which belongs to himself amounts to: *For* a man to defend his *honour* against one that would rob him of it, by charging such a person with a *Crime* he is not guilty of, or by *killing* him; and not *Him* only, but even the *Witnesses* produced by him, nay, and the very *Judge* himself, when he cannot be otherwise diverted from oppressing the innocent: *To* procure *abortion* before the Child be quick in the Womb, to save a Maids Life or Reputation: *to* fight Duels; or to kill him that takes our Goods from us, even tho' he run away to avoid it, if they be of value: *For* a *Son* to steal from his *Father*, or a *Servant* from his *Master*, if their Services be not recompensed as they think they deserve; *for* a *Tradesman* to use *false weights*: a *Judge* to take *Bribes*; an *Usurer*, *Extortion*; a *Priest* to buy a Benefice, (without being guilty of *Simony*) tempt *Women*, and commit *Adultery*: And *that* the *Clergy* are not subjected to secular Princes, nor obliged to any obedience to the *Laws*, even tho' they are not any way contrary to the state *Ecclesiastical*: that no Penal *Laws* are obligatory in point of *Conscience*; *that* it is no sin for Subjects to refuse paying *Taxes*, or submitting to a *Law* that has been duly proclaimed: *that* a man prescribed by a *Temporal* Prince may not be killed out of his Territories; but one outlawed by the *Pope* may be killed in any part of the world; because *his* Jurisdiction extends over *all*; *that* as well *in*

Judgment

Judgment as *out* of Judgment a man may ſafely ſwear with a *Mental Reſervation*, without any regard had to the intention of him who obliges him to ſwear; *that* it is not *Adultery* to abuſe a *married* woman, if the *Husband* conſent to it; *that* a man may be ſaved in any *Sect* or *Hereſie*; *that* an *Infidel* is not obliged to embrace the *Chriſtian Faith*, tho' all his life-time, and even at the hour of death, he believe it to be the *Right*; *that* it is no ſin or irreverence againſt God to addreſs himſelf to him in devotions, under an actual inclination *mortally* to offend him; and *that* there is no neceſſity that a man ready to die, ſhould, in order to the receiving the Remiſſion of his Sins of *God*, have a true deſire to reform his Life, if *God* ſhould ſpare it him a while; and that he may obtain it by the abſolution of a *Prieſt*, tho' he be in ſuch a diſpoſition, as to matter of *Repentance*, that if he were but confident he ſhould live any longer, he would neither confeſs, nor quit his Sins at all, *&c.* From this *Taſte*, of theſe peoples *Morals*, extracted out of their own *Writings* by one of their own *Church*, (the Author of the *Myſt. of Jeſuit.*) a Body may reaſonably and charitably infer, that not *this* now in queſtion, (if ſuch a one there really be) nor any other *Proſcription* (how ſacred ſoever) will be at all regarded by a *Jeſuit*, if it ſtand in oppoſition to his *Intereſt*. But alas! this *cuſtom* is ſo far from bearing a ſtamp of *Loyola's authority* (tho' in truth, it were all a caſe to *them*, and *Us* too, if it did) that it ſeems it is only a *By-Law*, ſuperinduced to ſerve a particular occaſion, and (with diverſe others of the like value) is obſerved or neglected at the *Provincials* pleaſure, who in all ſuch caſes is unaccountable in his Doings. Beſides that it is haughty, irrational, and in twenty reſpects impracticable. Nay, and tho' it were not all *this*; yet would it be of no ſort of avail to them in any Court of *Juſtice*; it amounting to no more than if one of them ſhould *there* alledge his *Vow* of *Continence* to invalidate a poſitive *Oath* that he was taken in the very act of a *Rape*. As to the *Atteſtation* (C) (over and above that it is not of credit, as being made by none but *Jeſuits*) it only pretends to make it a *cuſtom*, and is not poſitive that it was ever put into *practice*———What the *Deponent* himſelf has to ſay to *this* ſuggeſtion, I am wholly ignorant; yet am prone to believe that he is able to give full ſatisfaction upon the point; till that be done, what is above delivered may perhaps be deemed ſufficient to raiſe a reaſonable ſuſpicion of its *Sincerity*.

His *ſecond Objection* (or *Lye*, if you pleaſe) againſt this ſame Section has not one Syllable or Circumſtance to ſupport it ſelf upon, but only his own bare *word*; this I find he is very free of at every end and turn; but here eſpecially he ſquanders it about at ſuch a profuſe rate, that it looks as if it were done on ſet purpoſe to have it thought that he values it no more than the dirt under his ſhooes: paſſing it for (more than any body, in reaſon, is able to undertake) a man's *motions* and *behaviour* the *whole year* round. Did he

but mean either *modeſtly*, or *well*, he would certainly be more circumſpect, and not give underſtanding and indifferent men ſuch frequent occaſions of commiſerating his *Levity* and *Weakneſs*. Why ſhould he be ſo childiſh as to make himſelf reſponſible for this and t'other bodies integrity, hand over head, and at a venture: or to fancy that ſober Heads will give any ſort of heed to him, tho' he does? But we muſt (out of meer charity) allow of *Garaſſus*'s Apology for him. When *great Wits* (*ſays he* in his *Summary of Truths*, *part* 2. *p.* 419.) are delivered of ſome excellent Work, they are juſtly recompenſed with *publick* Acclamations: but when an *ordinary Ingenuity* takes a great deal of pains to do ſomewhat that amounts to very little, or nothing at all, (like this pretended *Vindication*) and ſo conſequently cannot lay claim to any *publick* applauſe; that his labour may not go without reward, God gives him a certain *perſonal* Complacency, which, without an injuſtice more than barbarous, cannot be envied him. Thus doth God, who is juſt, give the very *Frogs* a certain ſatisfaction in their *Croaking*, &c. Now I am content, that he ſhould hug *himſelf* for this his elaborate production; provided he do but keep within compaſs. But if he will needs (and with ſo little reaſon too) advance at every turn to a lofty and magiſterial ſupercilionſneſs; take up with nothing leſs than an authority, at pleaſure, to ſhuffle upon the world his own *Whims*, and Sophiſtries, for Oraculous Inſpirations, he ought not to take it ill if he be ſlouted and contemned for his labour even to the degree of queſtioning an otherwiſe *probable Relation*, meerly becauſe no *creditabler* a man than he is found to be the *avoucher* of it. In ſhort; let his *pretences* be what they will, he muſt excuſe me for telling him, that I am not yet able to find any good cauſe to truſt him further than he may be ſeen. And yet nothing can ſtay him from *reaſoning* thus ſtrongly upon Sect. 2. *If* (ſays he, *pag.* 10.) *there were no ſuch Letters*, (as *he* will have it there were not, and the *other* ſwears there were) *they could not be broke open at* Burgos. This *Booby's Play* they would never endure in a *Proteſtant*; why ſhould we heed it then in a Papiſt?

He labours to make Sect. 3. ſpeak *four* Lyes, after this manner. 1. He alledges that the twelve *Students* there mentioned were actually ſent by the *Rector* or *Vice Rector* only; (but not a word againſt its being done by the joynt conſent and concurrence of the other perſons alſo, named by the *Deponent*) not forgetting to ſay over again, that all their *Patents* had but *one* name apiece to them. 2. That the (ordinary) *Oath of theſe Colleges* does not preſs the renouncing of their *Allegiance*, but only obliges to peaceable demeanour, become *Prieſts*, and return into *England*. By this *Confeſſion* you may ſee they do yet ſwear them to be *Traitors*, *ipſo facto*; for they are not to be told at this time a day, that for an *Engliſh Man* to take orders at *Rome*, &c. and come over again after he has ſo done, is *High-Treaſon* by our

Law.

Law. And I would fain know of him too, whether they might not add ſuch Clauſes to the *Old*, or ſo frame a *new* Oath, (to be taken as the condition of their admittance) as might beſt tend to the advancing and ſecuring thoſe great and extraordinary *Deſigns*, that it appears they had then in agitation againſt us? But upon this point he is as Mute as a *Fiſh*. Let it be yet further noted; that in the latter part of this § (which (I ſuppoſe) the *Obſervator* thought too hot or too heavy to be meddled with) the *Deponent* ſeems to expound this *renouncing of* their *Allegiance* to be only a *diſclaiming* of the *Oath* of *Allegiance*, which *Daniel Armſtrong* called Heretical, Antichriſtian and Deviliſh. It was alſo the work of two *Jeſuites*, ſome time ſince, (their Books are in *Print*) to endeavour to prove it ſuch: and a Letter of a much later date, (*May* 24,78,or 9,) written by another *Jeſuit* (one *Pracid*) to Sir *T. G.* (to be found in his Tryal *fol.* 35.) has this remarkable paſſage in it, *I have a Letter from our* Superior *at* London, *wherein he declares* (*alledging* authority) *That* the *Oath* of *Allegiance* cannot be taken as it is worded; adding, that three *Breves* have formerly been ſent from the *Pope*, expreſly prohibiting it: and in the *Third* it is declared *damnable* to take it. And yeſterday, we had a Letter communicated amongſt us, ſent by Mr. *Middleton* (now at *Paris*) to his Friends here, containing the *Atteſtation* of of all the *Sorbon* Doctors againſt it: adding, that whoſoever here in *England* give leave, they deceive the *People*, & are *contrary* to the *Whole Catholik Church*. There was alſo a *Meeting* ſome years ago, of all the *Superiors* both *Secular* and *Regular*, wherein it is unanimouſly declared that it could *not* be taken, *&c.* Now if this be ſo; what can be imagined more probable, than that they ſhould oblige their *Novices*, upon their Entrance, to diſavow an untoward *Oath*, of which they have ſo ill an opinion? 3. (and 4 too) He would have us believe that no body is bound to take any Oath at all till after a years abode there. But this is purely *confident talk*; and confutable by ſundry experiences: beſide that extraordinary times (ſuch as thoſe were) do neceſſarily require extraordinary Methods and Impoſitions.

In Sect. 4. the *Obſervator* pretends to the diſcovery only of two Lyes, *viz.* 1. he denies that the Letters brought by *D. Armſtrong* were ſubſcribed by more than the *Rector*. This *Atteſt.* C. would have believed: but it is only the old Story over again; and has been ſpoken to already. 2. That their *Contents* were treaſonous; labouring to make it out that they were not, by the *Atteſt.* D, K, O, Q: (*pag.* 45. 52. 54. 55.) Now as to Atteſt. D, whoever is ambitious of ſeeing a *Panegyrick* upon the perfections of the Holy College of S. *Omers* in particular, drawn up by their own dear hands in ſo ambiguous a *phraſe*, that it looks more like a *common place*, or *inſtructions* for their young *Miſſionaries* to govern themſelves by, when they ſhould be called before the *Bench* here, than any Paper of *Solemnity* and *Credit*, and as like that of *Valderma* (in his *Canonization* of *Ignatius*,

pag.

pag. 10.) upon the *Society* of *Jesus* in *general* as ever it can ſtare, *viz.* [*The foundation of the Society of Jesus* (ſays he) *bears date with the critical minute of the miraculous Conception of Jeſus Chriſt, when there became a perſonal Union between our Humanity, and his eternal Divinity. This was the firſt Society that ever God inſtituted among men, and whereof the firſt College was the Womb of the Bleſſed Virgin——The Apoſtle S.* Paul (1 *Cor.* 1.9.) *makes mention alſo of the Society of Jeſus*, God is faithful, by whom we are called unto the fellowſhip *or Society* of his Son Jeſus Chriſt. And 1 *John* 1.3. That our Fellowſhip or Society may be with the Father and with his Son Jeſus Chriſt. *Hence it appears* (ſays *Arturus*) *that there was ſuch a thing as the* Society *of* Jeſus *extant even in the Apoſtles times; and therefore the erection of it is not of late, as* Sadeel *ſatyrically inſinuates.*] I would recommend this ſame Atteſtation *D* to his peruſal: where he ſhall alſo find ſome of the precioueſt *Plants* of this *Heavenly Society*, denying point blank the Treaſons charged upon them, by the *Deponent* and no more. Bleſs me! will theſe men never be ſayd: but ſtill run on amuſing the People with their *Impoſtures* and *Impertinences?* Why, even this very *Triſle* was offered to the *Court* at the Tryal of the *Jeſuits*, and there rejected as an *Evidence* moſt ridiculouſly incompetent, and of ſuch a nature too, as it was not doubted but that twenty of the like might have been had upon eaſie terms. The *Atteſt.* K and O are of ſomewhat a worſer ſtrain (if poſſible) than the former; being only bare *Negatives*, and that too, neither upon *Oath*, nor before a *Magiſtrate*; no more than are *Atteſt.* G, S, T, &c. *pag.* 50, 56. And Q is rather a *Reference* than an *Atteſtation*,; and runs all along in the *Third Perſon*; which would be enough to render ſuſpected the Truth of all the reſt, were it not that the *Obſervator* is ſo ready to become anſwerable for all his Brethren, even without a probability of conſulting them. Never ſure was there ſo much folly and confidence ſeen or heard of before! for ſhould ſimple *Denials* come once to be admitted for proofs of Innocence; farewel all Conviction of Criminals, and Courts of Juſtice; and mankind would be turn'd into one great Den of Thieves and Robbers, that might ſpoil, plunder, murther and raviſh without controul. And yet this, and not one jot more than this is all that comes of the *Obſervator's* promiſe (*pag.* 4.) *to prove irrefragably what he advances, with ſuch evidence, that unleſs his Adverſaries ſhut their Eyes very hard, they ſhall ſee their innocence, and the wrong done them.*

Upon *Sect.* 5 *pag.* 11. he *triſles* at the ſame confident and extravagant rate, affirming that *neither F. Suiman nor* any other (mind *that!*) *ever heard of any ſuch News.* And *Sect.* 6. ſtands charged with two *Lyes* more, which he endeavours to make out juſt as idly as he has done the former; only he recommends *Atteſtation* L (*pag.* 52.) to conſideration: and the ſubſtance of it is *this*; (for it has not yet been taken notice of:) That a *Publick Notary* averrs that the *Rector* and *Procurator* of the College of S.

Alban

Aban swore to him, that the *Deponent* came thither on the eleventh of *June*, and went not thence till *Oct.* 29 following; because they found it so specified in their *Day-Book* (which can speak as they would have it beyond peradventure!) Thus they would fain insinuate that he never was at *Madrid*, as they had before done, when that pretense might be of use to them, that he was not in *England*. But how can it be expected that these People should boggle at any *Asseveration*, who have had the confidence, not only in *Print*, but in open *Court* too, to avouch for the actions of a *Criminal*, a whole Twelve month together. But he is not yet asham'd (I see) of his so many childish and spiteful Inferences; for even here he's got to his old *Haunt* again, and tells the *Deponent* (believe it who list) that *unless he were in two places at one time, he could not be at* Madrid. His Notes upon the seventh Section are still the same indigested Fopperies over and over; and therefore I shall pass them by, all but his *Attestation* R (*pag.* 55.) which intimates that one *B. L.* (or *Basil Lungworth*) made Oath before the *Bayly* of *Watten*, that the *Deponent* had accused him of Treason (the Man's Conscience was not at all skittish, it seems!) but he on the other side protested, that in so doing he lyed in every particular: only he recollected himself that he was at the Congregation in *England*, in *April*, 1678; tho' he forgets not to alledge, that others by him named were not: the *Observator* then steps in, and assures that the *Magistrates* of *Watten* put to this *Protestation* the Seal of their *Lordship*. This way of arguing is so gross and brutish, that it were time lost to insist upon a formal Confutation of it: and yet tho' I do already in a manner despair of meeting with fairer play in the whole Libel, for once however, and use it not, I will take the pains to trace him patiently, and step by step, thoroughout all his *Fegaries*. Section eight is found fault with: 1. For that the *Deponent* there stiles *P. P. H. de Corduba Provincial* of *New Castile*, tho' the *Observator* will have it that there is no such *Province* in all the *Society*. Now he does not make him (that I can see) *Provincial* of *New Castile*, any otherwise than as it is an *Appendix* to the *Old*; the *Jesuits* in the *Former* being (he'll grant) under the Jurisdiction of the *Latter*. So that here again we meet with palpable *Prevarications*: but I can very well forgive him; for the *Motives* were great. 2. Because he says he was sent from *Valladolid*, *November* 3. when as the Abstract of an *Attest.* (M, *pag.* 53.) of one *Juan de Sandobal*, I know not what *Jocky* of a *Muleman*, that, (tho' a *Spaniard* yet) it appears, could speak as good *English* as any *Jesuit* of 'em all, pretends to inform the contrary. But how sleevless soever this Pretext may be deemed by reasonable men; yet he himself lays mighty stress upon it, and (according to custom) sarcastically bobbs him with being *very unfortunate in* timing *his Depositions*. 3. (and *Lastly*) And because *R. S.* disowned the writing of any such Letter, as, in this *Item*, he is accused of; if *Attest.* G may be believ'd. But *that* we have remarked upon already. To

these

theſe he tacks a few of his *Reaſons*, to evince the *Improbability* of *All*; but thoſe ſo ſhallow and untoward, that they fall foul upon one another; and have alſo been anſwered in other Books. And thus; after ſome ſuperficial *Smatterings* about a wandring and uncertain *Rumour* concerning *Don John* of *Auſtria*, he puts a period to his weighty *Quibbles* upon the Third Chapter of his Diviſion of the *Narrative*.

SECT. VI.

HIS Fourth Chapter, (which he intitles *Lyes delivered from Sect.* 9, *to Sect.* 27. *Containing what he heard and read at S.* Omers) ſtarts two Lyes in Sect. 9. 1. He denies that *Strange* penned ſuch Letters. 2. And if he did, that many *Jeſuits* ſubſcribed them. Here we meet with nothing new; ſaving that he ſets upon clearing the *Jeſuits* from writing about poyſoning, ſhooting, ſtabbing, *&c.* of *Kings*, by delivering a *Hear-ſay-ſtory*, that *all their Letters of ſeveral years had been found and peruſed by* Authority, *and not one word found, inſinuating any ſuch thing: pag.* 12. An Aſſertion ſo notoriouſly untrue in both reſpects; that only to ſay *I hear the quite contrary*, is, in my opinion, a ſufficient anſwer to it. As to his Obſervations upon Sect. 10, which endeavour to repreſent the *Deponents* Journey to *Paris*, as a *Fiction*, they are no other than what have already been urged in a *Court* of Juſtice; & *there* (and in divers *Prints* too) detected and ſlighted as adulterate, and invaluable. Neither can any other reaſon be given for his inſerting ſome malicious and groundleſs *Reports* concerning *Don Juan* and the *Loure*, (*Hear-ſays* being no Legal *Evidence*) but that it was done purely to lay the heavier Load of Scandal and Calumny (Favours that he is wonderfully laviſh of) upon the *Deponent*.

It were unjuſt, even at this time a day, to leſſen this Gentlemans excellent knack of making and ferreting out Lies at pleaſure; but now he catches them by whole *Couvies* and *Little Hundreds*; ſmelling no leſs than half a dozen in Sect. 11. (*pag.* 13.) which he makes out thus. 1. *You never returned from* Paris (ſpeaking to the *Deponent*, *having never been there.* 2. *Never was ſuch a* Letter *written.* 3. *No* Engliſh Jeſuit *ever dealt with* Scotch Presbyterians. 4. *Nor* Iriſh Papiſts *diſpoſed to rebel.* 5. *Nor any* Black Bills *prepared.* 6. *Nor way made for* the French landing. Here's a Man of *Mettle* for you, now! Can any thing in nature be imagined more *demonſtrative* or *infallible* than ſuch a bold and menacing *Poſitivity?* High and Low, Great and Small, Mad and Sober, Wiſe and Weak, muſt needs ſtand corrected and converted by ſo ſubſtantial and undeniable an Evidence. But if any *Logical Heretick* of them all will needs be ſo preſumptuous as to *whiffle* againſt this New *Jeſuitical* Way of *Fending* and *Proving*, that it falls not within *Mood* and *Figure*; let it be beaten into his Noddle with a Bullet that theſe Seraphical *Sophiſts*

are

are not to be limited to Pedantick Rules and Preſcriptions, how ſound and rational ſoever. But to proceed. Four *Lyes* more are detected in *Sect.* 12. The firſt is, about the time of *Whitebread*'s being made *Provincial*. This was objected to the *Deponent* at the Tryal of the *Jeſuits*, but would not hold water. The ſecond is grounded upon a ſuppoſition of the *firſt's* being *true*; and therefore muſt needs ſtand and fall with it. The third he makes to be a Lye, becauſe the perſon accuſed told him ſo it was. And to prove the fourth, he betakes himſelf again to the *Jeſuits Cuſtoms*; fortifying it (upon a hard pinch) with ſomewhat that looks like a reflection upon the *Fathers* for keeping from *Church*, leſt they ſhould be defiled and profaned with the *Scholars* Devotions.

Two of the *three* Lyes that (*pag.* 14.) he picks out of *Sect.* 13. are only the old pretenſes about many *Jeſuits* hands, and *Whitebreads* being *Provincial*. The *third* (being a denyal of ſuch a Letter to have been written) he ſeeks to make good by his own *Mother-wit*, and by Atteſt. E, which ſpeaks thus much; that upon finding, that the *Deponent* had charged the Fathers at S. *Omers* with ſundry Treaſons, and heinous Miſdemeanours, they the ſaid Fathers had asked one another whether they were *guilty* or not; and all anſwering, *No*, they reſolved joyntly and unanimouſly to ſwear that they are, and will be (every Mothers Son of them) *innocent* of what hath been, or ſhall be alledged againſt them by the ſaid Deponent: and conclude (pray note it, for it is the very *Cream* of the *Jeſt*) with hoping that *he*, having been ſo clearly prov'd perjured in ſo many points by this their Proteſtation, will find no credit (no, by no means) in the reſt. Theſe Gentlemen ought not to take it ill now, if I ſay that thoſe muſt have better eyes than mine are, who can diſcern (for all *this*) either the leaſt colour of a *Proof* on the *one* ſide, or of a *Perjury* on the *other*. As to his *Collateral* and *corroborating Reaſons*; in the *upſhot* they came only to an *expoſtulation* with the *Deponent*, for repreſenting the Fathers in *England* ſo good natur'd and complaiſant as to let their Treaſonable Letters to *P. de la Chaize* take in, and be read at S. *Omers*, before they reach'd his *Reverences* hand: this is a much more probable reaſon for their being directed to call in there, in their way to *Paris*, then his ſuggeſtion that it could only be done out of a complemental reſpect to the *Deponent*. Againſt *Sect.* 14. he oppoſes firſt that it is not uſual for the *Jeſuits* to make any *Ordinaries* (only an *Equivocation* upon the *word*, I believe) even in *Catholick Countries*. There, indeed, they ſtand mightily upon their *Pantoffles*; but in *England* they are content (we find) to govern themſelves by the very *Letter*; becoming *all things to all men that by all means they may gain ſome*. 2. That the *Provincial* gives no *Offices* by *Patent*. This by ſound experience may be proved to be a great Untruth; only he will ſalve it again, if put to it, with a *Colluſion* taken, either from the ambiguous ſignification of the word *Patents*, or from their giving to the

ſame thing a different *Appellation*: *Little Arts* that the *Jeſuits* are perfectly well verſed in! But for all this *pother*, at the very next breath he ſo far over-ſhoots himſelf, as in a manner to *confeſs* all that juſt before he had ſo ſolemnly denyed; and puts forth an *Apology* in Rhetorical Garb, in juſtification of the *Act*; which being interpreted according to the *Jeſuits Key*, ſpeaks thus. If the *Provincial*, out of meer charity, did ſend one to bring ſuch Souls from *Newgate* into *Purgatory*, as by themſelves or Friends were able to contribute toward their being prayed out again; or, (according to the ſenſe of the *Narrat. fol. ult.*) to ſuborn *Felons*, through hopes of Pardon or Tranſportation, to turn *Papiſts*, and then put ſuch as they found fit and deſperate, upon Firing Houſes, Plundering, and other wicked and miſchievous Deſigns: no Body but ſuch an *Atheiſt* as the Deponent would blame him for it, he ſays; ſo conformable to right *Reaſon*, &c. is the Proceeding.

To the latter part of this *Item* he again objects (*pag.* 15.) that, tho' the Orders there ſpoken of were actually given (as he ſeems to grant) yet ſo many *Jeſuits* were not concerned in the giving of them; the *Provincial* being *one and all* in ſuch Caſes: the *S. Omerian Atteſtation* alſo declaring it unlawful for an *Inferior* to ſubſcribe with his *Superior*; who is ſtill endewed with a portion of his *Fatuities* Infallibility, ſufficient for the guidance of his *Flock* in the path he would have them walk in. O the ſpiritual *Pride* and *Vanity* of theſe deſpicable Creatures! How abject muſt needs be the condition of thoſe that lie under the laſh of ſuch tyrannical Taskmaſters? The *Iriſh Monks* of late that were obliged to lick up their Superiors *Spittle*, could not but be *highly priviledged Subjects*, compared with them. What need we any longer wonder at their ſtickling ſo vehemently for *Arbitrary Principles*, when we find by their own Confeſſion, that every individual Neſt of theſe *Idornets* is a compound of the moſt exquiſite *Tyranny* and *Thraldom* imaginable? Or that *Loyola* ſhould chuſe *Cavete vobis Principes* for his *Motto*; when all his Raſcally Followers do thus ambitiouſly ſtrive to vye with, and ape *Crowned Heads* even in the moſt ſupreme Points of *Regality*? Had it not been their *aim* to endeavour at any rate (*Dolus an Virtus?*) to render the *Narrative* ſuſpected of *Fiction*, they would never ſure have diſcovered a *Secret* that (true or falſe) reflects ſo odious a ſavour upon their *Society*. True is the *Saying* too, *Quos Deus vult perdere, dementat.* 2. A *Flam* of his own contriving. For tho' beyond peradventure *Whitebread* was at leaſt *Provincial elect* at the time here in queſtion, yet the words [Thom. White, *as* Provincial, *writ them.*] (The Letters) are none of the *Deponents*, but only foiſted in by the Obſervator himſelf to ſtop a gap. No Reſpects or Obligations whatſoever can bind a *Jeſuit* (I ſee) when they come once to work againſt the *Grain*; for now he undervalues the dear and famous S. *Omers* it ſelf, in point of *Epiſtolary Conveniences*, only to hook in by the Head

and

and Shoulders this venemous *Scoff* upon his *Adverſary* (pag. 15.) *viz. As the Loadſtone draws Iron,* (ſays he) *ſo you drew all correſpondence to you.* But he is a very thick-ſcull'd *Jeſuite* that cannot find means of *correſponding* for the embroiling of *Kingdoms*, be he where he will. As to *Sect.* 16. 1. He produces *Atteſt.* E, K, and Q, to make out that there never were any ſuch Letters written, as are there mentioned. Theſe *Pretences* have already been examined, and found to be ſo far from *True* and *Honeſt*, that they are not ſo much as *Legal* Evidences. 2. He will have this and the preceding Section to *interfere.* But that muſt not be granted him; for the *Deponent* is poſitive rather in the *ſpeaking* of the *words*, than in the *receipt* of the *Letters* here in diſpute. But then he adds, that the *Day-Book* makes him to have been at *Watten* that day. All this is meer *Childiſhneſs.* But who can blame a drowning man, if he catch at Twigs, Straws, or any thing that comes next to hand, and gives but the leaſt hope of keeping him above water.

Next, he tells us in down right terms (*pag.* 16.) that there never were any ſuch Letters penned, as the ſeventeenth Section ſpeaks of; calling it a *Tranſcendental Fiction to have many Jeſuits writing* (the *Deponents* word is *ſubſcribing*) *the ſame Letters. Section* 18 he makes to be a Lye, becauſe the S. *Omers Jeſuits* called it ſo: Section 19 for the like reaſon. After the ſame faſhion (ſaving that he bobbs the *Deponent* upon his Father's account) he diſpatches the twentieth Section. And ſays that the twenty one, twenty two, twenty three and twenty fourth Sections are only *cold Cabbage ſerv'd up again:* labouring to Poſſeſs the People that there never were any ſuch Letters in being as are there particulariſed, becauſe they were not to be found after they had been burnt, or otherwiſe made away.

His *Remarks* upon the twenty fifth Section are only 1. A *back-ſide Complement* to the Popiſh *Clergy.* And 2. a *Repetition* of his thred bare pretence, that no bad Letters of theirs could ever yet be produced, that had *many Jeſuits* hands to them. The twenty ſixth Section he would fain have to be thought a Fable; 1. By averring that no living mortal ever heard of the Contents of it, before the *Narrative* came out. 2. By quarrelling the *Deponent* for making *Whitebread* ſo *ill-natured*, as to impute *Pickering* and *Groves* failing of diſpatching the King. to negligence, rather than to what they alledged for themſelves, want of *opportunity*; and ſo *partial* too, as to correct the ſimple, Bigotted *Prieſt* with *Stripes*; and the ſullen ſtomachful *Ruffian* only with *Reproofs.* This was a true *Jeſuite*, that could ſo exactly mete to each, according to their *ſtrength*, and yet keep them firm to their Party. Then he gives the Lye to all the particulars of Sect. 27 (that of the *Conſult* or *Congregation* only excepted) his own *word*, and a flat *Negative* being his only authority for ſo doing. Such ſtrong *Proof* cannot but produce wonders ſure.

SECT. VII.

HIS Prefatory Speculations upon the *Conſult*, (or *Congregation*) are only a Recapitulation of what the *Jeſuits* alledged upon that Subject, at their Tryal: and he plainly confeſſes as much; leaving them to anſwer for, and make out the truth of it as well as they can; whilſt himſelf goes on with his *Lyes*; which in Section 28, he pretends to find as many of, as words; and proves them firſt by a Repetition of the Childiſh and extravagant Pratings of the S. *Omers* Lads at *Langhorn*'s Tryal. 2. By *Atteſt.* F, (*pag.* 48.) which is only an oppoſing *Teſtimony* to *Teſtimony*, and *that* too in a moſt confident and inconſiderate manner. He next falls to his *Criticiſms*, and endeavours to raiſe ſome fantaſtical Scruples; but finding that they anſwer themſelves, he paſſes on to another Branch of this Section, out of which he would fain pick *three Lyes* more: he might with as much eaſe have made them *three hundred*; for he brings nothing but the breath of the *Parties* concern'd to ſupport them. Then he forgets *old* and *new Stile*, in the queſtion of the *Conſult*; and denies the *Deponent* to have been there; formalizing ſo notably upon the probability of that Journey, that I cannot forget the Proverb, *A fool may aſk more queſtions in one hour, than a wiſe man ſhall be able to reſolve in a whole Age.* As to the laſt part of this ſame Section, he diſowns 1. their meeting at the *White Horſe-Tavern*; for this reaſon, that ſeveral of the *Conſulters* told this *Obſervator*, they knew no ſuch Tavern in the *Strand*. 2. Their dividing into *Clubs*; for that in that caſe their *Reſolves* would have been, *ipſo facto*, void. His *Atteſt.* F is more modeſt a great deal; as admitting the *Lawfulneſs* of ſuch a Proceeding, and only denying any *Propoſition* of that nature to have been made. Then he finds fault with him for making them to talke themſelves afreſh about the King's *Death*, when it had been reſolved upon the year before, and *Agents* hired accordingly. As if their many Diſappointments in that particular had not been a ſufficient *incitement* to their laying their heads together again, for a choice of more proper *Method* and *Inſtruments* to effect it. But do but mind how clumzily he *curvets* upon this occaſion: *When I conſider* (ſays he, *pag.* 20.) *our Nation capable to be impoſed upon by ſuch ridiculous Stories, I am half-aſhamed to own my ſelf of it.* Indeed a *Traytor* and an *Engliſhman* are direct *Contradictions*. He concludes all with a *ſquabble* about the *Deponents* return to S. *Omers*, grounded only upon his own *ſuppoſititious Premiſes*: and with this confident expreſſion, *pag.* 21. *There is not one word related by me, which will not be depoſed upon Oath, when required.* This is but the *Proze* of what his *Fellow-Laboureer* in the *Cauſe* (the Poetical *Ridiculer* of the *Plot*) in * *Rhime Doggerel*, (tho' upon another occaſion,) delivers thus;

* New Narrat. of the Plot, p. 11.

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The truth of my Story, if any man doubt,
We have witneſſes ready to ſwear it all out.

I find the *Obſervator* indued with ſo excellent a faculty of *inventing* Lyes, and *proving* them when he has done, that I ſhall as ſoon take his word in this caſe, as any man's living. This little *Remark* thus over; by joynt conſent, we have done with the buſineſs of the *Congregation*.

SECT. VIII.

THE ſixth *Chapter* promiſes a Relation of what happened, from the *Deponent*'s return to S. *Omers*, till he left the place. The *Contents* of the Sections 29, and 30 are infallibly falſe he ſays, becauſe the perſons there charged would not own themſelves guilty. A like Anſwer he ſhapes to Sect. 31. Then he quarrels Sect. 32, becauſe the *Deponent* does not in one and the ſame time and place report all and every the occaſions of his leaving S. *Omers* in *June*; confeſſes (*pag.* 22. in his *Rejoynders*, to *Sect.* 32.) they gave him four pounds to bear the Charges of his Journey; chews over again his former abſurdities touching his not being in *Spain*; and ſtrives to invalidate his rational account of the manner of his diſmiſſion from S. *Omers*; by oppoſing to it an improbable, extravagant, but impudently malicious *Flam* of their own deviſing; which it ſeems, he was once of a mind might have ſerv'd well enough for a *general Anſwer*; but upon ſecond thoughts) and a fit of good nature, finds himſelf concern'd to be more *particular*, tho to never ſo little purpoſe.

SECT IX.

AND thus comes on his ſeventh *Chapter*, comprizing what the *Deponent* relates ſince his return to *London*, concerning *Jeſuites*, from *Sect.* 33, to *Sect.* 53, incluſive. But upon *Sections* 33, and 34, we meet with nothing material; only the old miſerable pretenſes of the Jeſuits denying all, and an odd kind of Inference from their keeping him bare of money, that they never made him privy to the *Treaſons* which he hath now diſcovered. Of the very ſame ſtrain are his Anſwers to *Sections* 35, 36, and 37, (*pag.* 24.) and have already been diſcuſſed. Upon *Section* 38, he makes a queſtion whether, if any *Jeſuites* had been deſign'd for *Holland*, they would have acquainted the *Deponent* with the receit of thoſe Orders from *Whitebread*. He confutes *Sections* 39, 40, and 41, by oppoſing again a ſimple, verbal *denial* to a poſitive and affirmative *Oath*. And excepts againſt *Section* 42, (*pag.* 25.) becauſe the Letters there mentioned are not producible; expoſtulates with him for the Commotions he has raiſed here, by diſcovering their

Rogueries;

Rogueries; and minds him of his danger. His Reply to *Section* 43, comes to thus much in effect, that no Jesuits were sent into *Scotland*, because he (this *Observator*) knows them not, he seeks to evade the stroke of *Sect.* 44. by disclaiming all correspondence with *De la Chaize*; and cavils at *Section* 45, without so much as knowing, why, or wherefore.

Section 46, (*pag.* 26.) will not down with him. 1. Because *Wakeman* was acquitted. 2. For that *Pickering* confess'd nothing at the Gallows. And 3. Because the *Jesuits* that the Letter there specified is charged upon, find themselves concern'd to disown it. What think you now? Are not all these sound and undenyable *Evidences*? But he goes on: and returns to *Sect.* 47, only a spiteful Reflection upon a converted *Jesuite*; which will bear an *Inference* to this purpose, that the *Deponent* being neither a *Fool*, nor a *Madman*, was scarce look'd upon as fit to wipe their *Reverences* Shooes, whereas the *other* being (upon the *Observator*'s Character of him) completely *both*, was readily adopted a Brother of the *Society*. He objects to *Section* 48, that there is no *Heath* of the Society; but presently recollects himself that there is *one Heath* (the *Deponent* never said there were *two*) that has (*he says*) been at *Liege*, ever since *Jan.* 1678. To *Section* 49, he opposes an improbable and uncharitable supposition, and the weakness of the *Executed*'s denyal to the Validity of the *Deponents Proof*. He dispatches *Section* 50, by repeating the pretence of *Ireland*'s being at such a time in *Staffordshire*: the truth of which allegation was ever justly held suspected, and at length solemnly impeached upon Oath. And thus, with denying their own *Ciphers*; (*pag.* 27.) stroaking *Jennison* the Jesuite; scoffing at the *Deposition* of an intended *Massacre*; and perverting the *Deponents* words to make them speak *Smith*, a *Jesuite*; (for want of better *Arguments*) he passes over *Sections* 51, 52, and 53, and concludes this his *Seventh Section*.

SECT. X.

THE eighth Chapter undertakes to treat of *What the* Deponent *relates concerning Jesuites, and others*; *from Sect.* 54, to *Sect.* 81. *inclusive*. And so he falls to telling us that *Sect.* 54 is a ridiculous Lye, for this weighty reason among the rest, that *all of it is false*. He thwarts § 55, and seeks to save their own *Bacon*, by setting his Teeth at his Brother *Jack*: and then takes upon him (under a shew of kindness) to advise the *Government*: but such *Hints* are as unnecessary, as insincere; for *that* is not about to wink of either eye; as knowing full well that let them never so much affect *Jacob*'s Voice, their hands still are (alike) the hands of *Esau*. Against *Sections* 56, 57, 58, 59, 60, 61, 62, 63, and 64, he only produces (*pag.* 28, 29,) point blank denyals; Clamour and Calumny; malicious Surmizes; a detection of the irreconcileable Fewds, and ambitious Jarrs betwixt his own

Party

Party, and the *Dominicans*; invidious Presumptions; and scandalous and unmanly Taunts and Forgeries. Which (according to all *judgments*) are apparent Symptoms of his own dishonesty, and of the badness of the Cause that he has undertaken to defend.

Next, he charges § 65 (*pag.* 30.) with as many Lyes as Periods; and so with full cry runs over again the old Tales of the *Deponents* never having been at *Madrid*, &c. with all their appertenances; and calls upon him, at the price of his head and credit, to produce the Letter he there speaks of. But, yet in the rear of this his Squadron of weak and wild *Denyals*, may be found a *squinting Quare*, that, had he been well advised, he would never have inserted; it amounting upon a reasonable construction, to little less than a tacit confession of the whole Charge. For; *If the Lord Arch-bishop* (otherwise *Titular, Usurping Prelate*) *of* Tuam, *or that Jesuite* (Suiman) *being Subjects*; (No; they have traiterously renounced *that* Subjection, by becoming *Feudataries* to the *Pope*) *of the King of* England, *waited on, and proffered their service to his Majesties Embassador, they did but their duty.* (They'll find themselves mistaken.) *And if his Lordship receiv'd them civilly* (he has no reason to *con* them *Thank*, for *crying Roast-meat*, however) *having no direct order* (The man you see is as intimate with his *Lordship*, as if they were *Cater-Cozens*) *to the contrary*; *I hope none are so* barbarous (I know many that are so *honest*) *as to blame him for it. But that there ever past any intimate correspondence* (O, have a care of *that*: for *Hanging* follows *Confessing*) *chiefly* [The man's *Conscience* flies in his face, and spoils all; for these *Qualifications*, *Ifs* and *Ands*, are a contradiction to *Attestation* A, (*pag.* 42.) where his *Grace* swears *out-right* that *he never made unto, or heard from the most excellent Lord Sir* William Godolphin *any publick or private discourse concerning any Religious* (or lascivious) *matter whatsoever, nor concerning the Government, or State of Affairs in* England, Ireland, *or* Scotland; —*nor received from any person any* Letter *or* Paper *whatsoever, directed unto, or intended for the said* most excellent Lord, *&c.*] *relating to any publick concern, it is absolutely false*; forthe mighty reason aboveſaid. This passage speaks plain enough, without the assistance of an Interpreter.

He rather cavills at, then disproves or opposes § 66, (*pag.* 31.) but yet pretends to see he knows not how many contradictions in it to what the Deponent has elsewhere delivered: and so makes his Triumph as upon a certain Victory; demanding, *How came his Patrons* (the *King, Parliament*, &c.) *to let them* (the pretended *Contradictions*) *pass abroad uncorrected, but that in this God blinded them, that they might remain to Posterity an everlasting unanswerable Proof of the Injustice of their Judgments?* This is a pretty round *Complement*. And I see too, that a Jesuits *Spectacles* can magnifie or lessen (even to *annihilation*) according to the respective aspects of their Interests: for let but the places which he here will have to stand so much at Daggers drawing

drawing be duly compared and examined, and my word for his they may ſoon be made Friends. But a *Jeſuit* will ſtill be a *Jeſuite*; and *None ſo blind as they that will not ſee.* In *Sect.* 67 he only *ſays* there are ſix Lyes, and that's all; for he puts us to take his *word* for 'um; which truly is but a very ſlender evidence; to ſay no worſe on't. He endeavous to weaken the credit of *Sect.* 68, by inſerting a malicious and irrational *Fable*, which he pretends to have been *Conyers*'s account of what paſſed betwixt the *Deponent* and *himſelf* in *Grays-Inn-Walks*: preſſing it with as much confidence, as if he would preſcribe to *Reaſon* it ſelf, and tye the whole *world* to an implicit Belief in his *Figments.*

He continues in the ſame jocular, and abuſive *mood*, throughout *Section* 69, making himſelf wonderful merry (*pag.* 33.) with the *Deponents* great days work on the two and twentieth of *Auguſt*, here in controverſie; and diſcovering his own notable proficiency in the laudable and uſeful Faculties of *Calumnyating*, *Falſifying*, and *Burleſquing*. Now it is impolitique for a body to ſhew his Teeth, when he cannot bite; and by this time one may, without breach of *Charity*, conclude the *Obſervators* Tongue to be no ſlander. Beſide, I examined, as ſtrictly as I could for my life, the *Items* of the *Narrative* that he makes thus familiar with; and ſhall dare to ſay (all that this *Frolicksome Gentleman* has inſinuated to the contrary, notwithſtanding) that I have not been able to diſcern any thing in them, that may give the leaſt affront to *Reaſon* and *Probability*. He only *trifles* upon *Sect.* 70, and againſt *Sect.* 71, produces his old naked and unſatisfactory *Fopperies.*

At *Sect.* 72, (*pag.* 34.) he makes a *wonderment*, and ſo paſſes it by. Upon *Sect* 73, he miſerably betrays his want of *Honeſty*, *Prudence* and *Conſcience*, by witneſſing to *Impoſſibilities*. To *Sect.* 74. he contents himſelf with his bold *Negatives*; and pretends a Concern for the Nations *welfare*, very much (in his opinion) diſturbed by the *Fanaticks*: and tho' contending for this Section to be a *Lye*, yet allowing it to be at leaſt a *Profitable* one, if made uſe of according to his *own* Direction.

All that is remarkable in his *Notes* upon *Sect.* 75. is his informing the *Deponent*, (*Pag.* 35.) how he ſhould have *worded* it, to have made it *acceptable* to the pretended) *Catholicks*: Now though I ſuppoſe he is not over ambitious of ſuch a *Favour*, yet he will needs have it that he has committed a grievous *Sin*, in not caſting a *Figure* to hit upon't. In *Sect.* 76. he would fain be nibbling at a *Contradiction*; but finding he can make nothing on't, out of mere vexation he falls moſt bitterly upon *Sect.* 77, terming it *Such incoherent Nonſenſe as never came from any man in his Wits*; and all this only for Repreſenting *Whiteh ead* as a Perſon able (when his Zeal was in tune) to lift up his hand, and give the *Deponent* a *Box o'th' Ear* for having betrayed him, as he call'd it. Yet finding this *Exception* to want weight, he is once of the mind to let it paſs, but however catches at it again, before out of his reach,

for

for ſlandering the *honeſty* and *prudence* of the *Provincial*, with a matter of *Truth*. But beſide that he was no great *Conjurer*, even at the very beſt (if a body may take meaſure of his *Abilities*, by the manner of his *Defence*) it is no wonder neither that *that black malice* (to apply the *Obſervators* own words) *that appeared in him*, (upon ſight of the Diſcoverer of his *Treaſons*) *and common ſenſe, or the uſe of Right Reaſon, ſhould be inconſiſtent in the ſame mind: God darkening the underſtanding, when man leaves his will to the workings of malice*, &c. He next proceeds (according to cuſtom) to ſet up his *own* adulterous *Pratings* againſt this ſober *Account* of the *Deponents*. But in the delivery of them makes ſuch unhappy *ſlips* as by dint of *Argument* could never have been extorted from him, and are far from advantaging his *Cauſe*. So true we ſee is the old Saying, *A Lyar had need have a good memory*. But he winds up all with laying it home, that becauſe *Whitebread* was taken *napping*, by neglecting to endeavour his eſcape till it was too late, therefore *Poſterity* ought to conclude him *innocent*. Now I am afraid that, for all this weight of *Reaſon*, they will prove a little *Refractory*, and hardly be brought (by *fair* means, at leaſt,) to anſwer *expectation* in this *particular*.

Sect. 78. He thinks in his heart is an *incredible Lye*; but yet makes a ſhift to pick this ſorry *comfort* out of it, that *others* (the *Dominicans*, &c.) have been as great *Fools* and *Knaves* as the *Jeſuits*: He quarrels at *Sect* 79, becauſe he conceits the *Deponent* to have been leſs courageous and reſolute, upon his over-hearing a Pack of *Jeſuites* politively *reſolve* the ſending of him out of the Land, and *torturing* him to a *confeſſion* of the *Accomplices* in his *Diſcovery*; than he had approved himſelf two days before, when *Whitebread* only *threatened* to ſend him back to S. *Omers*, and, preſently eating his words again, promiſed to reſtore him to his favour. From *Sect.* 80, he takes occaſion to twit the *Deponent* with his *Gallantry*; ſpitefully inſinuating as if he had been a *Coney-catching*, and not afraid of the *Jeſuits*, when he ſhould have gone home to his Lodging. I am not willing to trace the *Obſervator* through all his immoral *Deſcants* upon the *Frailties* of *Fleſh* and *Blood*; or to obviate this falſe and ſcandalous *Innuendo* of his, with a true Relation of the *Amorous Adventures* of the mettleſome *Fathers*, *Keymaſh*, &c. But yet I cannot but upon this occaſion, call the bonny *Jeſuite* to mind, who, being not long ſince apprehended ſomewhere about *Clerken-well*, had taken out of his Pocket (upon a ſearch) a *Memorial*, not only of the *number* of the Women (three in a day ſometimes) that he had *accompanied* with, but of the very *hours* alſo, nay, the critical *Minutes*, of his *doing them reaſon*. So ſcrupulouſly exact, it ſeems, he was in the buſineſs of *Venerial Pleaſures*---- Then he falls to queſtioning him upon the matter; gives him a grain of *charitable allowance*, and pretends to ſtumble upon a *contradiction*, which no body can ſee but himſelf. Upon *Sect.* 81, he accoſts his *Opponent* thus: *Your work* (ſays he) (*pag.* 38.) *is not yet done: ſome* Jeſuites *are yet alive, and the world begins to be weary of ſhedding their innocent blood, to ſatisfie your deſire of Revenge: which is an antidote againſt your poyſon*. This is only intended as a modeſt *Compliment*, thorow the *Deponents* ſides, to the *Juſtice* and *Excellency* of that Government, for which he has elſewhere pretended ſo much *value* and *concern*. But I have all along obſerved that this mighty man of *Buffoonry* has ever *wit* at *will*, when he has a mind to turn *the Queſtion into a Night-Cart*: nay, and he muſt alſo go ſome other way to work than has yet been thought of, to convince the world, that *their Blood* is ſo *innocent*, as he moſt audaciouſly ſpeaks it to be. Next, he ſtomachs it highly, that any man ſhould be ſo preſumptuous as to call *Ignatius Loyola* a *Fool*, when the precious *Deza* has given this *glorious Euloge* of him: "God hath been pleaſed in theſe latter times, (*ſays he, pag.* 12. *de Canoniz. Loyo-*"*la*) To ſpeak unto us by his Son *Ignatius*, whom he hath made Heir of all things;

" to make whose Praises consummate, there needs only the addition of this word, *By* " *whom he made the world*, &c. P. *Rebulloſa*, *thus*, " *Ignatius* is by God ſo placed in " the *Church* (*ſays he*) as if he were the *Corner Stone* of that ſumptuous Edifice; whence " we might juſtly ſay that there is no *Stone*, (that is, no *perſon*) which in reſpect of va- " lue, and greatneſs of merit, is any way comparable with our *Ignatius*, &c. *And* *the dear* Valderama *this*, " When the *Pope* (ſays he, *pag.* 48.) had looked very ear- " neſtly on the hands of *Ignatius*, he would find no other Inſcription or Impreſſion there- " in, than that of the name of *Jeſus*. (*His Holineſs was well skilled in Palmiſtry, it* " *ſeems*) Whereupon he ſaid, *The Finger of God is here*; *I find nothing in theſe hands,* " *but the Finger of God*. *And again*, " It is not much to be wondered at (*ſays the ſame* " Valder *pag* 51.) that *Moſes* did very great miracles; for he wrought them by the un- " ſpeakable Power of the *Name* of *God* ingraven in his *Staff*: nor is it any more that the " *Apoſtles* did ſo many wonders; when all was done in the *Name* of *God*. But that *Igna-* " *tius* ſhould, *with his own* Name *written in a peice of Paper*, do more miracles than *Mo-* " *ſes*, and all the *Apoſtles* put together, &c. That, that indeed ſhould raiſe in us an " exceſs of admiration for him, &c. *Then he goes on, in the ſame place, inſtancing his* " *Miracles*, *thus*: " Father *Ignatius* hath a great tenderneſs and aſſiſtance for Women in " *Labour*. [Becauſe a careful and vigilant *Shepherd* will not be far from the *Ewes* that " bring forth; according to that of *Iſaiah*, *He ſhall carry the young ones*; (that is to ſay, " *Have a care of thoſe that bring forth*) *that he may receive the wool and make his advan-* " *tage of the* Lambs] And to effect *this*, there needs no more than the putting of *Igna-* " *tius*'s *Name*, written, upon the woman in danger; for at the very *ſight* of that *Name* " the blind recover their ſight; the handleſs their hands; the lame their feet; nay, it " diſſolves the *Stone* in the *Reins*, and make women have an eaſie *Delivery*, &c. No Body can deny ſure, that *this* is giving *the devil his due to the full*. And therefore if all of it be *true*, the world muſt needs grant that the Biſhop of *Rocheſter* was to blame, if he ventured to call this *Holy Founder* of theirs a *Fool*, as *Nevil* ſaid he did; if profanely *Romantick* and *Apocryphal*; (but I forget my ſelf that it is accounted no leſs than a *ſin a-* *gainſt the Holy Ghoſt*, the bare *queſtioning* of it) then [*--Debitè moveat cornicula riſum,* *furtivis nudata coloribus*,] call him *Fool*, *Knave*, or what you will, and welcome, Sirs! But he ſhuts up all his *Tiltings* upon this *Chapter*, with making his *Honours* to the Biſhop of *Lincoln*, and caſting *a Sheeps eye out of a Calves Head* at the *Presbyterians*.

SECT. XI.

IN this *Ninth Chapter* of his, which threatens to ſpeak *of the Commiſſions given to* *Noblemen*, he looks up to *Fol.* 58, (otherwiſe 61,) of the *Narrative*; and there blames the *Deponent* for not filling his *Liſt* of *Conſpirators* with the names of more perſons (*Lords*, *Gentlemen*, &c.) than he could call to mind at the time of the drawing it up. Then he is angry becauſe they are charged with *receiving* their *Commiſſions*; and vows he will not believe it, till the *Deponent* ſhall be able to produce one of them, or the par- ties concerned acknowledge themſelves *guilty*. Next, he queſtions the *probability* of the whole, purely out of a ſcruple to grant the perſons that gave out theſe *Commiſſions* for all Offices as well Civil as Military, in a *Country* that, by a *Holy War*, or more *Holy* *Maſſacre*, they had deſigned to make their *own*, by ſuch practices, to have been guilty of *an attempt that is not to be paralleld, but by that of* Lucifer *to be* *like* God. He concludes this branch of his *Argument* with formalizing upon the *Ordinary* Power of a *Superior* of the *Society*; but ſpeaks not a word of thoſe their *Extraordinary* Motions and Emanations of *Zeal*, that refuſe to be bounded by any Laws or Obligations, divine or humane, when the good of the *Cauſe* requires matters to be carried on in ſo brisk, and elevated a *ſtrain*.

But now, when he comes to talk of the *Persons receiving* these *Commissions* (*pag.* 39.) he utterly loses all Patience, and manfully undertakes for their *Loyalty*, even to the *fourteenth Generation*; he admires, reasons, puts cases, calumniates, bespatters, reviles, prevaricates, calls him a *Lyar* from his Cradle, and tells of as wise a man as the *Observator* himself (tho' he would not name him for a world) who having read the *Narrative* with the *Jesuites* own *Spectacles*, pronounced thus judiciously upon it, that *either what* Homer *and* Ovid *writ of their Gods, or* Æsop *of Beasts, were no* Fables, *or the* English Conspiracy *was* a Fable. This notable *Conclusion* smells so strong of the *Scholar*, that it is pretty *tolerable*, in being only *three hundred thirty three Ells and half nail* wide of the *Mark*. Then he very cleanlily bewrays his own Nest, will needs have this *Country* to labour under a *reprobated Sense*, for suppressing their *Religious Cony berries*, gives it up to the *Devil* for believing the *Plot*, backs the *Anathema* with a *Text*, (*Thes.* 2. 10, 11.) to make it go down the better; and then after a *Present* of a matter only of half a score *Lyes* at a clap, as a *supplement* to those delivered in the Body of his *Observations*, (all which are left to be made good by time, and at his better convenience,) he forgets not, at *Parting*, to encourage the *Criminals* in their *Obstinacy*, because their telling the *Truth* would be the means of freeing them from their *Imprisonment*: [*Veritas* (says he) *liberabit vos*, Joh 8. 32.] And he thinks 'tis much better for them to be where they are, than get their liberty upon terms so disadvantageous to *Holy Church*. They are much to blame, sure, if they take not his Counsel.

SECT. XII.

THE Tenth Chapter he entitles, *A word of Advice to the Deponent*. And upon a right *interpretation*, it comes to thus much, in *short*; (for having purposed *Brevity*, unnecessary *expansion* in *contraction* would be a *Paradoxology*) that after he has claw'd himself a little, for having so cleverly proved his Party *innocent*, as above; made honourable mention of the Lord Chief Justice *Scroggs*, [with whom (it seems) the world is well amended (*in their* opinion at least) since the time of penning their *Notes* upon *Ireland*'s Tryal; but his Lordship is too *wise*, and too *honest*, to regard either the *Frowns* or *Flatteries* of such *Miscreants*, as never will keep faith with any, longer than it stands with their *convenience* so to do:] spared no pains to represent him as *black* as *Hell*, by a *course* of *Forgeries* and *Impostures* of a prodigious nature, and by fathering upon him such impious and atheistical *Expressions* as could never have been uttered, but by the most obdurate and accomplish'd of *Villains*; he falls, at length, to laying both *Law* and *Gospel* to him; and then craving his mercy for *slandering* him, advises the New-moulding of the *Narrative*, according to the *tenor* of these his *Notes*, upon it, and beseeches him to recant, promising him in *that Case* the easiest Seat in all (*Fools-Paradice*, or) *Purgatory*. Then, after he has minded him to do what he does *quickly*, because, the *Parliament* being upon the point of sitting, he fears he shall not then have leisure to admonish him thus friendly over again, and for that his *Recantation* will *otherwise* come too late; he shuts up all (*pag.* 42.) with this cordial Profession, that if he has the good hap once more to bring him over to their *Lure*, he shall think his *Labour* in compiling this admirable *Piece*, very *well spent*, and have his *hearts desire*. He never spake a greater *Truth* in his whole life; and there's an end on't.

THE CONCLUSION.

SECT. XIII.

THUS am I now got through a *Maze* of as much Weakness, Calumny, Passion, and Malevolence, as I do remember my eyes ever yet to have beheld under so pompous and solemn a *Pretence*; so that if in the precedent short *Remarks* there shall be found

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any thing excusably *Light* and *Superficial*; I may fairly plead, nevertheless, an *unwillingness* to combat with *Shadows*, and trouble my self and others with an *enlargement* upon every *Repetition*, that occurr'd, of the self same crude and indigested *Fopperies*; the extreme Poverty and Barrenness of the *Text* it self, that would neither bear nor deserve a more serious and elaborate *discussion*; and a deliberate *Preference* of the *Comical Stile*, in point of *Argument* and *Morality*, to the *Observators* course, and slovenly *Language* of Rogue, Rascal, Lyar, Villain, and the like. *This* or *that*, indeed, was all the *Choice* I had left me: and yet in my opinion this *Loose Garb* is not altogether *unagreeable* neither, how *necessary* soever; in regard the *Subject* of the *Contest* is not of that vast *importance*, that *Bloody Noses* may rationally be concluded the *Consequence* of it: for I do not understand the present *question* to be the *certain* and absolute *Truth*; [*That* having already been pronounced upon, and determined by the *Supreme Authority* of the *Nation*; which, tho it cannot be guilty of doing any thing *hand over head*, pretends not however to a positive *Infallibility*, but ever perseveres to cultivate the laudible *ingenuity* of confessing and correcting the *unsoundness* of any *Judgment* that *time* and better *Light* shall have convinced of *Error*.] But only whether or no, in the common way of *Reasoning* and *Thinking*, there be not ground enough to avouch the *Deponents Narrative*, for undoubtedly *probable* and *real*, all that this *Observator* has been able to produce to the contrary notwithstanding. Now how much I have done toward the putting *this* matter out of *Dispute*, I must leave to the world to judge: only desiring this to be taken along, that if the chief aim of that *Party* in dispersing their numerous and venemous *Libels* were not, at any rate, to amuse, and impose upon the People, but that they really believed that the *Contents* of all, or any of them were of an intrinsick value, weight and integrity, competent to abide the *Test* of a *Legal Scrutiny*, and to contribute the least *Mite* toward their *Compurgation*; they could not fairly be presumed so entirely *ignorant*, or *regardless* of their *interest*, as not to hold it their concern to keep what they have to say for themselves as *secret* as possible; in as much as by divulging of it, they *ipso facto* become *Felones de se*, and capacitate their *Adversaries* to beat them at their own Weapons.

True it is, that the *Observator* lays such great stress upon his *Attestations*, (the *Groundwork* of his *Superstructure*, built with *untempered Mortar*;) as to think it worth his while to acquaint us, (*pag.* 59.) where (at S. *Omers*) the *Originals*, or *authentical Copies* of them, are deposited, and to be seen. But why did he not rather tell what *Language* they are written in? and yet now I think on't, that's not a half penny matter neither; for no body but *Fools* or *Mad-men* would ever have made such a *quarter* about a parcel of *Baubles*, that are of no more avail, *in foro legis & rationis*, than the obsolete *Relicks* of *Thomas a Beckets foul Socks*, *Handkerchers*, and *Anitergia*. But not to have it suspected that my business is only to find *fault*, and that nothing will please me, I propose thus: Let them but duly prove by the *Oaths* of such sober, creditable and conscientious *Protestants*, nay, or *Papists*, as would be vouchsafed a hearing in any of their *Courts*; such as stand not directly *charged* already (the Case of the *Authors* of their *slievless Attestations*) or, as the S. *Omers Scullian*, *Tailor*, or the *Valladolid Muleman*, &c. are not *Hangers on* of their respective *Colleges*: Let them but prove in this manner (I say) that the *Deponent* never was at *Madrid*, at *Paris*; or that he was *beyond Sea*, when he swears he was in *England*; (for these are the three *main points*) and in the very moment of their doing it, I will believe they have been serv'd with very *hard measure*. Till *then*, they must hold me excused, if I give no more heed to *their* incessant *Yawling*, than to *that* of a Ravenous *Curr*, when cudgelled for attempting to *worry Sheep*.

THE END.

ERRATA. *Pag.* 3. *lin.* 4 *for* Villains *read* Villanies. *p.* 5. *l.* 13. *f.* came *r.* come. *p.* 6. *l.* 2. *dele* of. *p.* 8. *l.* 24. *d.* all'. *p.* 9. *l.* 36. *f.* casts *r.* costs. *p.* 12. *l.* 23. *f.* some *r.* same. *Ib. l.* 26. *f.* looked *r.* look. *p.* 18. *l.* 40. *f.* prescrib'd *r.* proscrib'd. *p.* 21. *l.* ult. *r.* Valderama.